

THE BIG TASK OF SAVING THE FOREIGNERS IN OUR GREAT CITIES--BY O. F. JORDAN

THE CHRISTIAN CENTURY

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No. 21

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Oklahoma Christian Ministerial Institute

This institute held its sixth annual session with the church in El Reno, May 3-5. The attendance was much larger than at previous meetings. Local arrangements were all that could be desired, and those who attended feel grateful to Pastor O. L. Smith and his people. The president, J. H. O. Smith, being absent, Vice President Randolph Cook presided.

Monday evening an address was given by George D. Conger, superintendent of the Anti-Saloon League in Oklahoma.

Able, thoughtful, and scholarly papers and addresses were given by brethren as indicated in the following: "The Setting of the Bible," Prof. Rolla G. Sears; Review, W. G. Surber; "Teacher Training," Clay T. Runyan; "The Pastor and the Bible-school," Oscar Ingold; Review, H. S. Gilliam; then in place of the absent president's address Dr. T. L. Noblitt gave a helpful one on "The Place of the Minister in the Community"; "The Minister's Duty to Our Organized Work"; R. E. Rosenstein; Review, J. R. Middleton. In the evening D. A. Wickizer delivered an address on "Christian Science vs. Christianity"; "The Emmanuel Movement," Prof. O. L. Lyon; "Preparation for the Pulpit," F. L. Van Voorhis; Review, W. A. Curtis; "Christian Journalism," Randolph Cook; Review, L. A. Bethcher; "The Church, the Preacher, and the Social Reform," O. L. Smith; "The Men's Brotherhood of the Disciples of Christ," D. A. Wickizer; Review, Charles Musselman; "Union of Christian and Baptist Churches," E. T. Lane.

The spirit of the meeting could hardly be improved upon. To the writer it seems that

but two things were lacking to make this all that such an institute should be—a thoroughly competent visiting lecturer and a larger attendance on the part of the Oklahoma ministers. At our next meeting the first of these will be supplied and it is hoped the preachers of the state will remedy the latter defect.

The officers for the ensuing year are: President, F. L. VanVoorhis, Shawnee; Vice President, D. A. Wickizer, Tulsa; Secretary-Treasurer, R. E. Rosenstein, Edmond; Executive Committee, E. A. Cluddy, Alva; O. L. Smith, El Reno; E. O. Eirtley, Marlowe. Next May we are to meet with W. A. Curtis and the church in Hobart, where a hearty welcome is now being prepared for you, brother preacher.

ROBERT EDWARD ROSENSTEIN.

Edmond, Okla.

May 16 was a great day for the Gibson City, Ill., church. The Bible school attendance was 337 with 210 in the Men's Bible Class. It was also the day upon which they raised a year's offerings for missions and benevolences. It was estimated that \$600 would be secured, but after the call had been made it was found that cash and good pledges to the amount of \$725 had been given. This will surely be increased to \$750, which will be an actual increase in all the offerings of the church of 200 per cent. We need not add that the church is happy. Four have been added recently, who have not been reported. L. O. Lehman is the capable pastor.

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The Christian Century

Vol. XXVI.

CHICAGO, ILL., MAY 20, 1909

No. 21

The Test of a Successful Revival

How Can We Tell a Good Revival When We See One

It seems ungracious to analyze a Revival meeting. A Revival is full of human emotion. It has been planned by the loftiest motives. It burns with unselfish desires. In the Revival self is forgotten and the lost are sought out. Pastor and people and evangelist invest their prayers in it, agonizing prayers, often, which cost blood.

A Revival saves the drunkard, makes a new man of the respectable self-centered citizen by giving him a new conscience toward the community, establishes family altars, increases attendance at the Sunday-school, multiplies the sale of Bibles, makes possible the building of a church or raises the debt on one lately erected.

Would it not be better to let the Revival alone? Is it not evidently of God? What right has man to raise questions in the presence of God's work?

The task is very delicate indeed.

But it is not presumptuous to undertake it. It is a weakness quite too common for religious leaders to pass into a state of ecstasy in the presence of a revival, to lay aside the faculty of discrimination and criticism and allow themselves to be caught up by the surging tide of feeling which the Revival creates. It is hard for a student to maintain his questioning attitude when he beholds a mother leading her husband and three grown sons to the place where they confess Christ. Her lifelong prayers are being answered. Her heart is almost breaking for joy. It is a moment ineffable. The student, face to face with this work of God, ceases to be a student, the fountains of his tears are broken up and his voice joins in that mother's hallelujah.

To stand critical and unmoved in the presence of an experience such as that would betray a lean and hollow soul devoid of human sympathy and natural enthusiasm. But the final judgement of the Revival is not to be made while the Revival is in action. Nor is its standard to be found inside itself.

There is need that some one should stand outside the Revival and report of its relation to and effect upon the interests of the Kingdom of God.

It is a fallacy all too common to judge the Revival by a standard inside itself. If it has big "crowds," if it secures many conversions, if it provides an emotional "blessing," it is pronounced good. The average person, preacher or layman, is disarmed of all criticism in the face of these results.

Now the important thing about the Revival is not the size of the crowds, but what is done with them; not the number of conversions but what they are converted to; not the excitement of intoxication or convulsion, but the enthusiasm of a clear vision of God and of self and of sin in the light of Christ's cross.

No more should we stand inside the revival and judge its worth than we should stand inside the church and judge of its success. The church must constantly bring its methods and results to the test of the Kingdom of God in its two-fold aspect of personal character and social welfare. The church is not end; it is means. The kingdom is end. The church's work must positively advance the kingdom or it possesses no worth.

To a student of Christ's own methods of work, such a statement is a truism. But it is a truism that needs to be reiterated today until men take it seriously in practice. It is assumed by many pastors and evangelists that the success of the church means the success of the kingdom of God. Of a piece with this assumption is this, that the success of the Revival means also the success of

the kingdom of God.

But we cannot afford to proceed upon this stereotyped assumption. No more costly error has been made in the history of Christendom than that of making the church an end in itself. This is the essential fallacy of Rome. The church is identified with the kingdom. To glorify the church is to establish the kingdom. Every vice that flourishes in the Roman church has its roots in this conception.

Our Protestant scandal of a divided church is traceable to just this same departure from Jesus' conception of the kingdom as the important matter. Who supposes for a moment that if Christian men were conscious of the kingdom as end and the church as means there would obtain such super-sensitiveness to doctrinal beliefs, to polity, ritual and ordinances as has been the cause of sectarian subdivision in the body of Christ?

Thoughtful men who have learned this lesson of the distinction between church and kingdom are therefore not content to ask the question, Do such and such methods work? They want to know what such methods work toward. They are not convinced when certain methods get people into the church, because they well know that people may be gotten into the church in such a way as to leave them weaker in character than they were before they came in. Likewise they will understand that the community may experience an emotional shake-up about religion and be left weaker in the power of social self-control. Thus the kingdom of God may be made to suffer by those very agencies which are designed to further it.

A church may be conspicuously prosperous as an institution and, conceivably, count for little in the kingdom of God. Another church may be small and struggling and weigh heavier in the scales of the kingdom than its more conspicuous neighbor.

Likewise in the Revival it is not in numbers nor success nor excitement that its values are registered, but in its abiding effects upon personal character and social righteousness.

We do not urge this criterion of evangelistic success because we imagine that the Revival will shrink from being measured by it. Our belief is that every true evangelist will gladly re-examine his work, not by the test of mere church success but by the test of its value for the kingdom which is, after all, the only ethical test.

Such a man of God would, we think, ask concerning his work certain questions with a view to making his work count to the utmost for the kingdom of God. These questions we will consider in our next article.

Ailments are never relieved by much talking. The person who is in trouble only deepens the trouble by continually discussing it. The temptation is strong upon us all to forget this; and it is refreshing to find one who resolutely declines to forget it. An indefatigable worker who has had to contend with a great deal of serious illness was under the necessity of writing about her illness as having hindered her in a certain work for which she was committed to others. At the conclusion of her letter she said: "You will excuse, I am sure, this reference to so personal a matter; I felt that I really ought to let you understand my frequent remissness. * * * One of my aims has been, and still is, to maintain some other character than that of a woman with an ailment. To do what work I can is my greatest happiness." There is cheerful heroism for us. Silence over our troubles may not cure them, but it at least checks their growth.—Sunday School Times.

The Trend of Events

By Alva W. Taylor

THE BOOZE SKIRMISH

The battle with the bottle has been mostly on the skirmish line the past month. Time was when it would have been reckoned big fighting, but when there is such ominous firing all along the line by both night and day the campaign develops such proportions that one time battles become but skirmishes. The city of Lincoln, Neb., joins the dry column of larger places. It is significant that the capital of the state should lead in this matter. The capital of Illinois failed to land Lieut. Gov. Sherman as mayor by a few votes and that on only a law enforcement platform, but for even so diluted a program as simple law enforcement to come within a few votes of winning in Springfield is significant. It will serve as a campaign of education and encouragement for the future and not even this town of riot and rum is hopeless in these days. The governor of Arkansas has called the legislature into extra session for the purpose of submitting to a referendum state-wide prohibition law. The legislature is already committed to the task and Arkansas will soon join the white row of southern states. In Tennessee, where Nashville and Memphis will be the largest dry cities in the world, one of the judges has served preliminary notice that the courts will administer severe penalties to every form of subterfuge. Both houses of the Missouri legislature have passed the necessary resolution for the submission of a prohibition constitutional amendment, and if agreement is effected on details the fight between the large cities and the country places will be on. The army of the home and morality has not won every place attacked, but they have not lost a place once occupied.

SOCIALIZING GOVERNMENT

Perhaps the most signal ground-movement of the age is that which is making government more a matter of social than of mere political concern. David Lloyd-George, the brilliant British Chancellor of the Exchequer, in presenting the British Budget to the House of Commons a few days ago, gave the world one of the most marked demonstrations of this fact. His budget of financial proposals embodied a plan of taxation to meet the governmental deficit and outlined the Liberal cabinet's proposal for the expenditure of the same on the lines of a distinctly social as opposed to the old-time distinctly political programs. It is original, comprehensive daring; yet to be enacted with such temperateness as to make it evolutionary rather than revolutionary. If it succeeds in passing the Lords it may mark the beginning of a new epoch; if it fails it may do the same by changing the face of present day political contentions in Britain and by helping to "end or mend" the House of Lords. The hope of this latter would lie in its effort to place the responsibility for helping the masses on the government by the frank declaration that social reform is its chief business.

The Chancellor declared that Britain should not loose her "greatest national asset," her immunity from invasion; that ample provision should be made for the navy but that there was no necessity for "building navies against nightmares" and that social problems could not await a fuller treasury for if the "social sores" were allowed to fester they could but add to the aggravation of all the ills of the nation. The Old Age Pensions Act is already in operation and is responsible for a large part of the annual deficit, but it will not be curtailed. It is proposed to create a department for insurance of the wage-workers against non-employment and to establish labor exchanges. A million dollars is proposed as a beginning of afforestation, waste land is to be reclaimed and the ownership of small farms encouraged. The Chancellor said "any man who has crossed and recrossed this land must have been perplexed at finding so much waste and wilderness possible in this crowded little island." He declared that England's farms "provided a living for fewer people than they did a thousand years ago." And it is here that he proposes the most revolutionary of his reforms.

This reform lies in the basis of taxation. He proposes to lay extra tax on unused land and thus strike a body blow at the luxuries of English landlordism which keeps great estates for hunting preserves, even dispossessing the tenantry for the sake of the pleasure of "my lords and ladies." Even more striking is the proposal to take one-fifth of the increase in land values that is due to the "unearned increment." This is the execution of Henry George's idea in a modified form. Whenever the land or lot increases in value by

the general community rise of values the government will levy a tax equal to one-fifth of that rise. In other words when the community gives value to property it will take one-fifth of what it has given. Those who hold royalties to mineral lands will also have their royalties heavily taxed because they enjoy income from a capital nature provided and for which they are at no expense for operation. Unused farm or forest land will be submitted to an extra tax over that used, with such exemptions as will lay the tax only on that which could be put under cultivation. Thus landlordism is attacked in principle and an effort made to modify the existing land monopoly. Once the principle is established and the reform is begun the way is opened for its abolition in the course of time. If the Lords reject a measure containing so essentially these provisions affecting their plethoric purses it is thought the ministry will be greatly strengthened with the people in its fight for the "mending of the Lords."

But this is not all. The principle of taxation involved is carried further in the proposal to lay the increased burden upon wealth. Mr. Lloyd-George declares that the industrial classes are paying much more than their proportionate part of taxes. Then he levies upon the "unearned incomes" a larger tax than upon those earned and exempts all moderate incomes from the increase. The man of leisure will have to pay 6 per cent of his income to the national treasury. Death duties are to be graduated from 4 per cent for an estate of \$25,000 to 15 per cent for one of \$5,000,000 or more.

Luxuries are to bear their part of the increase. The tea and sugar of the poor are not to be touched, but whisky and tobacco duties are to be largely increased. Automobiles are to pay an increased license annually and the gasoline they burn is to further add to their contributions to the government.

CHURCH UNION WITH AN "IF"

The spirit of church union is moving everywhere on the face of the waters. In religious matters the movement of the spirit of things means everything. There is no mistaking the signs of the times. Let us beware of impatience and let us not be frightened by the dolorous doubts of some of those who are high in the ecclesiastical world. Those who are the beneficiaries of ecclesiastical privilege and power could not be expected to lead in any great forward movement that looked to the modification of things as they are.

The Episcopal communion has long been promulgating pleas and plans for union. But it is always union with an "if." No ecclesiastical body that regards itself as officially the "Church of God" could do otherwise except they first surrender their own official claims. The recent Boston congress of this great Christian communion considered a plan for church union that doubtless seemed to them very liberal. But it could become operative only if all will become Episcopalian. Each denomination would be allowed to "temporarily" maintain separate existence, but subject to the "bishop of the diocese" who would act as president of denominational conferences and "have sole right of ordination and confirmation." Each denomination would be free to use its own methods of worship except it must "use the sacramental form and repeat the creeds publicly." All ministers would be recognized but would have to "receive ordination to the priesthood" thus "making them priests of the 'Church of God.'" All the people would have to "receive confirmation and thus be admitted to communion." After all these matters of outward form had been complied with, ministers would be encouraged to "celebrate at each other's altar" and proselyting and rivalry would cease. The declaration is made that "exchange of pulpits means nothing, but exchange of altars means everything." This latter epitomizes well the whole situation from the standpoint of the plan submitted, viz., that form is everything and spirit must follow form. No plan of union that carries an "if" will ever be effective. Churches of like ecclesiastical construction will continue to unite on the basis of likeness in form but not until the spirit purges us of all sectarianism will form become a matter of expediency and union the divine consummation with which we answer the Master's prayer that we may all be one "that the world may believe that thou didst send me."

"There is tide of the soul as well as of the sea. He is wise who uses the flood-tide for good when it rises in the soul. As at sea the sailor seizes the flood-tide for accomplishing what he could not otherwise do, so the mariner on life's sea should use the highest aspirations and the noblest impulses, and not allow them to ebb until they have resulted in some real good. Too many of us allow the sea of the soul to swell and surge, ebb and flow; and nothing more results from it than the washing of the sands."—Christian Observer.

The Ministry of Silence

If it is true, as was pointed out last week, that silence is more eloquent than speech and that the greatest messages of history have been unspoken messages that found their expression in the souls of men rather than in uttered words, not less is this principle true in the field of knowledge. Science has evermore taught this lesson. There are times when men of scientific training and experience meet for conference and even for argument. But the messages which they bring to such public utterance are those that have arisen in the quiet hours of observation and research. It is the lonely watcher of the stars, the quiet worker in the laboratories, the absorbed observer of Nature who, after long silence, speaks at last in few and pondered words regarding the mysteries which have opened their hearts to him in these hours of vigil.

Copernicus, village priest, brooded long over the movements of the heavenly bodies before he ever ventured to tell his revolutionary secret to the world. Galileo watched many a pendulum swing beside that cathedral chandelier at Pisa before he came fully upon the great truth which has proved basic to an entire body of problems in physics. Newton and Kepler lived for years in the solitudes of the stars before the world knew what secrets were locked in their hearts. Harvey had performed many surgical operations, content with the definitions of his age, before he was ready to announce the truth regarding the circulation of the blood. And so with the inventors. Watt watching the uplifted kettle lid, Whitney working out slowly the mechanism of the cotton gin, Howe applying the example of his wife's swiftly moving fingers to mechanics in the discovery of the sewing machine, are all illustrations of the law of silence which comes at last to speech rather in action than in words. Dana and Agassiz, Darwin and Spencer, in spite of the volumes which they wrote and inspired, passed their years in silence rather than in speech.

Is not the same fact true of the saints who are to us the living embodiments of the facts of religion in the world? We speak much of Abraham, of David, of Hosea, and of Jeremiah. Yet so far as the records go they were largely men who dwelt in silence and retirement. Few words have been recorded of Abraham, the father of the faithful. Very little is set down as the actual speech of David, when one reserves the right of question regarding the psalms bearing his name. Hosea bore witness to the love of God in a life of tragedy and in certain sermons preached in Samaria, whose report has come to us in a most fragmentary manner in the book which bears his name. Yet how small was the volume of his speech as compared with the greatness of his silent message. Jeremiah breaks into passionate and vibrant protest over the sins of kings and people. But in those few chapters preserved for us in the Old Testament how small a record have we of the mighty influence exerted by that prophet through years of urgent and probably, for the most part, silent ministry.

Orators and priests, soldiers and prophets impressed themselves upon the world of ancient Israel not by what they said, but by what they were. Back of the message stood the man; and back of the man himself stood the wonder of God's life, with its quiet outreaches of power, its simple ritual of worship.

"The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
A broken and a contrite heart."

Equally impressive is the silence of the New Testament and of early Christianity. We are tempted to think of that wonderful outbreak of religion and love in the world as chiefly expressing itself in words,—the words of the great forerunner of the Jordan, the words of our Saviour, and the words of the apostles who spoke and wrote as the divine Spirit urged them on. And to be sure, we must allow for the vastly larger volume of spoken messages concerning the new life than our New Testament has recorded. The words of Jesus could be reduced to the dimensions of a daily newspaper, but we know that these are only the headlands of great continents of truth which he disclosed to men in his discourses. Yet the New Testament is the record of silence rather than of speech. Jesus lived a solitary life though he was constantly with men. The new age came in not with cries of "Lo, here, and lo, there," not with trumpet tongues nor human eloquence. It came silently, as a thief in the night. The silence and restraint of the apostles is one of the most impressive facts of early Christianity.

The wonder of its rapid diffusion was the quietness with which it went everywhere. As Hausrath says: "The hidden spring sent

its mighty stream of influence flowing through workshops and servants' room where workman whispered the message to workman, slave to slave." The Roman world looked on, skeptical and sneering at first, and later astonished, to see the transformation that Christianity wrought in human lives. It was an astonishment beyond all speech that fell upon imperial officials and highborn ladies when they witnessed the quietness and constancy of the followers of the Nazarene. "They see," said Justin Martyr, "men, formerly tyrannical, converted, or they notice how their neighbors endure everything cheerfully or how a cheating fellow traveler takes injustice meekly." This silent pervasion of human society with a new enthusiasm which asked not to be heard but only to live, was the wonder of the age. "It surprises them," said Tertullian, "that we love one another, for they hate one another; that we regard each other as brothers, for amongst them the love of brotherhood is but feigned."

Christianity's greatest power must lie in silence rather than in speech. The religion that talks easily is always superficial and shallow. It comes over-quickly and has no strength left for real struggle. Those who are called upon to be the spokesmen of the Christian faith, such as ministers and teachers, need ever more to keep this truth close to their hearts. The deepest experiences of life are not lightly spoken of. There are always dangers that frequent comment upon spiritual things may tend to make them commonplace and unreal to the man who thus comes easily to speech. Carlyle once spoke a great truth on this very theme. "If," says he, "you want a man not to practice what he believes, then encourage him to keep often speaking it in words. Every time he speaks it the tendency to do it will grow less." Surely this is overstatement. Yet there lies not faraway a warning which every sensitive interpreter of Christianity will wish to heed. Not in vain did Tauler spend his two years in silence. And not without significance was the statement made of von Moltke, "He can be silent in seven languages." Words are of little value merely as words. The dictionary belongs to every man. Only as speech comes freighted with gifts which silence has stored is it worth while.

The silence of the soul is its inner sanctuary, its place of power. The throne room of the soul is that inner chamber in which it sits in quietness and waits for God to speak. To know the values of this secret place, to discover the significance of silence as a source of power, to gather in the inner places of life the facts and forces which can be wrought into character, this is to discover the soul's true eloquence and value.

Saint Joan

After a long debate regarding the canonization of Joan of Arc, the Roman Catholic Church has decided, upon due and formal scrutiny of all the facts, to elevate her to the position of saint in the calendar of that church. Five centuries and more have passed since the remarkable events which made Domremy and Orleans memorable spots in the history of France. In the day when the nation was groaning under foreign oppression, when English garrisons were occupying half her strongholds, and king, court and people were in the depths of despair, a young woman of the peasant class, sustained by unquenchable faith in the saints whom she had chosen for her spiritual guidance, St. Michael, the warrior arch-angel, St. Margaret and St. Catherine, journeyed from her village where she believed she had heard celestial voices urging her to the task, and at the court offered herself as the deliverer of her country.

The wonderful result of this young girl's faith perhaps could have been realized in no later age. It was a time of superstition when miracle and common experience easily changed places and when signs and wonders might be expected, particularly in a period of deep national distress.

It would seem from all we know of Joan's early life that her love of home and her modesty would both have conspired to keep her in the quiet circles of the village where she was born. And yet allured by no hope of personal advantage and keeping to the last the simplicity of her unspoiled nature, she led the most remarkable crusade for national deliverance upon which the world has looked. She rallied her countrymen, led the attack upon city after city, regained most of the lost domain of France, and at last saw her king crowned as the veritable monarch of the land she loved.

The story of Joan of Arc will always be precious to the lover of heroic deeds and to the student of religious experiences. Her career is the proof of the fact that the mightiest emotions of the heart are stirred by the consciousness of a divine mission, and that

a people may be roused to the accomplishment of any praiseworthy acts, when assurance is given that the sanction of heaven falls upon the enterprise. Those panels in the Pantheon at Paris, illustrating with the finished art of the painter the story of the Maid of Orleans, have been the inspiration of the children and youth of Paris for a generation. They are worthy to complete the circle begun by the story of St. Genevieve, the patron saint of the city's cradle hours.

The elevation of Joan of Arc to sainthood by the Roman Catholic Church can add nothing to the lustre of her achievements. The

fact only proves that after the most diligent inquiry into the facts of her life, it has been proven clear that the petulant charges made against her by English prejudice, charges of witchcraft and unchastity, have fallen to the ground. But the true sainthood of this maid of France is that which can be conferred by no canonical pronouncement, but consists in the verdict of the world upon a pure, lofty, and consecrated career, reaching the zenith of military and patriotic success, but lifted to still higher levels of glory by the patient endurance of imprisonment, torture, and disgrace which ended at last in the flames at Rouen. There, like another prophet of earlier times, she went back to God in a chariot of fire.

Results of the Chuchow Revival

By Elliott I. Osgood, M. D.

In two former letters we have told of the growth of the revival in this district. The immediate district in which we have outstations reaches thirty-five miles north and northwest to Chiho, our newest outstation. Eight miles east of that place is a little circle of Christians who have been wont to meet in each other's homes. Coming back on the main road from Chiho we pass through Gwan-wei, seventeen miles from here, Evangelist Shi's headquarters. South of him eight miles and west of Chuchow fifteen miles is Shi-gia-dzi, a flourishing outstation opened by and watched over by Shi himself. West of that in the mountains, twenty-four miles from Chuchow, is Djo-gian-gan, also fostered by Shi. Twenty-one miles southeast of that and twenty miles directly south from Chuchow is Tswein-dziao, where Koh, the photographer, has been saving souls. Swinging still around to the east of Chuchow on the road to Nanking is Wu-i, twelve miles away. Connected with these points are other centers where are found bodies of Christians.

The entire district has now about 200 Christians, eight regular meeting places, three irregular meeting points, with eight evangelists, Mr. Dannenberg and myself to minister to them. Miss Clark is also doing a very effective work among the women.

Revival Begun by Pastor Chen.

The revival had begun in the Chuchow church in a series of addresses by Pastor Chen, in which Chen himself led in the confessions. The way opened and Mr. Dannenberg and Chen went in the power of the Holy Spirit to Gwan-wei. Then Shi joined them and they went to Tswein-dziao. Then they all gathered at Chuchow for three days, where the presence of the Holy Spirit was as marked as at the first. Then Mr. Dannenberg and Chen went to Wu-i, and Shi went with Evangelist Dju and Wu to Djambaling, sixteen miles north of Chuchow, at another outstation.

The meetings usually lasted three days, with three services each day. Some of the results were shown in money pledges and confessions by non-Christians. Besides the confessions of sin by a large majority of the Christians, seventy-three outsiders made confession of faith in Christ. The Christians sent in the names of almost 300 others for whom they individually pledged themselves to work and pray to win to Christ. The subscriptions for Christian work were much augmented and twelve became members of the Tenth Legion. This latter we are much indebted to A. A. Everts, the greater leader of American tithers, who lives in Dallas, Texas. We have been in correspondence with him since we met him during the rallies of '06-'07, and he has sent us many helpful aids in developing this line of work for the Lord.

Christianity Strengthened Among Outsiders.

The influence of Christianity was greatly strengthened among outsiders. One of the finest young men in this section of the country, an educational leader in a nearby city, said when told of the effects of the revival on the Christians, "I have never heard of anything like that among the Chinese. When any great Chinese confessed his sins, he usually did it to win approbation and gain influence, and we always feared him. But this is altogether a different thing."

Then he added, "Dr. Osgood, you do not know what a heavy burden I am carrying. I have come to believe in God and Christ and the power of the Holy Spirit. I know I ought to become a follower of Christ. I know I am a sinner. I have to confess with shame that I have not the courage to do so yet." He will some day.

Another place where the effects of the revival are being seen is the wonderful interest in the study of the Bible. The Sunday-school formerly numbered forty or fifty in attendance, and those attending were very irregular. Now every Sunday the chapel is crowded to the doors. The number has passed the 130 mark and a majority are regular in attendance. Instead of four classes we have eleven.

Sunday Problem in China.

The problem of observing Sunday as a rest and worship day has been always before us. A Christian might rest himself, but if he had a number of heathen workmen, how could he have them rest? To have them not work on that day meant much financial loss to him, and perhaps the workmen would but spend the day gambling.

One carpenter of whom we gave a sketch in "Breaking Down Chinese Walls," rose at the close of the revival here and said, "I have studied over the problem but always feared to try to stop Sunday work. I am going to make the experiment now. More than that, I am going to give one-tenth of my income to the Lord." The next day he began a contract for overhauling a building on which he had fifteen men at work. Moreover he searched among the poor Christians and enquirers and took a number of them on the job at good pay. "I am going to try to make my trade glorify God," he said.

There is another carpenter whom we are watching with interest. Before the revival he had grown cold. Both he and his wife had been members of the church for years. He had never seemed to try to increase his skill in his trade. Just before the local revival, his wife was overtaken with labor pains. The presence of the missionary doctor (and his work) saved the lives of both mother and child. The whole was known to the Christian community and the contrast between heathen and civilized methods was

so apparent that it became the local talk for the time. Old Evangelist Shi said, "Could the Chinese people only know these scientific methods and practice them it would save the lives of thousands of women and children.

Conversion of a Carpenter.

The carpenter was so strongly moved by the saving of his wife and baby boy that both he and his wife have become new people. He is as enthusiastic a Christian worker today as he was cold and indifferent last fall. He, too, is among the tithers. The other day when the Christian Endeavorers were short of money for a good work, he said, "Go ahead. I will pay the rest of the bill," and he did. Oh, Mr. Everts, your influence is far-reaching.

There is another old man who has often tried the patience of the missionaries. Long ago Brother Hearnden led him to Christ, a poor illiterate farmer. He went to Nanking to have his children educated, and Mr. Meigs took him on as cook. The man's temper made hard places for Mr. Meigs. Then he was shifted to Dr. Macklin's city dispensary to act as gate-keeper, and later his son went into Dr. Macklin's hospital to study medicine. The old man did not see why the missionaries should not help people out of their legal troubles, and did many little things on the sly in the name of the foreigners. Then one day Dr. Macklin found him using the doctor's card to smuggle firearms across the river for a friend. The doctor also strongly suspected that the son was misappropriating the clinic funds, and so he dismissed both father and son.

Again Trusted as Keeper.

They came across the river, seemed to show fruits of repentance. Mr. Arnold opened Tswein-dziao as an outstation and put the old man in as keeper. Later the son became my medical assistant. Of the latter we had no fault to find save that in religious matters he had lost his enthusiasm. The old man was later given the place of local preacher, but soon we found him again in his old business of helping people in legal cases, and we had to ask for his resignation. Since then while their memberships have been with the church, the old man has done many things to hinder the work of the gospel. We have been patient and waited.

The answer came during these meetings. The old man sat long while others confessed. Finally he arose and told the story of how all through the years he had been unwilling to listen, and bound to have his own way. He told of the times he had wronged the missionaries and Christians. "Now," he said, "God helping me, I am no longer going to hinder but help." He, too, became a tither and his son is going into the ministry. God bless them all.

Chuchow, China, March 14, 1909.

President Dickie's Prohibition Argument

Sixteen Items in the Prohibition Advocate's Indictment of the Liquor Traffic, Which Neither the Evasion, Extenuation, or Rebuttal of His Antagonist Could Shatter or Discredit

In the two debates already held between Mayor Rose and President Dickie, the latter, championing the Prohibition side, presented two completely distinct arguments for the abolition of the drink traffic which are equally effective but afford in their diverse data and reasoning a striking illustration of the breadth and scope of the Prohibition argument.

President Dickie's first address at Milwaukee detailed the basic reasons why the liquor traffic was economically wasteful and dangerous. In his opening address in the Chicago debate, Dr. Dickie emphasized the social and scientific side of the Prohibition issue and announced that "in the third debate of the series, I am hoping to put before Mayor Rose the most comprehensive and the most conclusive array of statistics ever gathered in connection with a discussion of this important question."

Four Leading Points of His Milwaukee Argument.

A consecutive study, therefore, of President Dickie's argument at Milwaukee and Chicago reveals some fifteen items of indictment of the liquor trade as a legalized traffic, not one of which have so far been shaken or answered by his distinguished opponent. The argument of his Milwaukee address is summarized in these four paragraphs at the beginning of Mr. Dickie's Chicago oration:

"In the first debate of the series, I undertook to lay down and to establish by statistical proof, court decisions and documentary evidence, the following propositions:

"1. That the liquor traffic on economic grounds is entirely defenseless, that the business creates no value, meets no legitimate want of society, absorbs vast values; that it is the enemy of prosperity and the foe of labor, that in proportion to the capital invested it employs the smallest number of workmen and pays the least amount in wages.

"2. That the liquor traffic debauches and degrades all who come in contact with it and is the most prolific source from which come recruits to our criminal classes.

"3. That the traffic itself is a huge organized criminal, the large majority of the men engaged in the business being flagrant and frequent violators of law, and

"4. That Prohibition though imperfectly enforced and by no means ideal, has nevertheless proved itself to be the most effectual means of restraint."

The line of argument adopted in the debate by President Dickie's Chicago address discloses the following conspicuous points which the Prohibition advocate developed in succession and none of which drew any effective rebuttal from their license antagonist:

The Chicago Argument.

"The commodity in which the saloon deals is a commodity unlike the ordinary commodities that are sold over the counter in other retail establishments.

"Any commodity whose free and general use promotes the health, wealth and advancement of mankind cannot be excluded from the open market in a country like this except by the most unwarranted and tyrannical exercise of power on the part of a triumphant and despotic majority.

"Liquor is a commodity of such peculiar properties that the state may well apply to it restraints and safeguards not necessary in the case of ordinary articles of merchandise."

Effect on the Patron.

"If I were to ask you to consider the effect of the hardware store or the grocery upon its patron, you would deem me daft and smile your incredulity at all I might affirm. You will, however, give a most respectful hearing if I consume ten minutes of my time calling your attention to the manifest and uniformly hurtful effect which the saloon has upon its patron. I cannot even enumerate all the harmful consequences.

"Let five of the number suffice for our present purpose and I ask you to note what is the effect of the saloon upon its patron as to his reputation, as to his health and length of life, as to his occupation, as to his efficiency, and as to his character.

"First then, what does the saloon do for the reputation of its patron? The saloon blasts and blights and ruins the good name of any man who will spend his money at the bar.

"Second, what does the liquor business do for the health and long life of its patron? Few among us but have seen health ruined and lives shortened by the use of alcoholic liquors."

Here Mr. Dickie presented an overwhelming array of scientific and medical testimony which united in declaring the danger in even the moderate indulgence in alcoholic liquors, and which were for the most part comprehended in a remarkable pronouncement signed by 664 doctors at the instance of the British Medical Temperance Association:

"1. That experiments show that small quantities of alcohol are injurious, and that it is not a food.

"2. That it increases liability to disease and shortens life.

"3. That abstainers do more work, live longer, have less sickness and quicker recovery.

"4. That the bodily functions are best performed without alcohol, in spite of delusions to the contrary.

"5. That alcohol injures the offspring and leads to the deterioration of the race."

"Third, what does the saloon do for its patron in opening or closing doors of opportunity?

"The United States Department of Labor, using percentages based upon several thousand reports, found that ninety per cent of railways, seventy-nine per cent of manufactures, eighty-eight per cent of trades and seventy-two per cent of agriculturists discriminate against employees addicted to the use of intoxicants as a beverage.

"The patron of a saloon may drive a garbage wagon or get a steady job as a doorkeeper of a dance hall, but he cannot drive a locomotive or secure employment as a paying teller in a bank. He may clean cuspidors in a barroom and sweep up refuse on the street, but he cannot be trusted to run a stationary engine, drive a passenger omnibus, fire a boiler, amputate a leg, administer medicine, fill a prescription, keep a set of books, try an important case, manage a business corporation or do any other work demanding a clear head and a steady hand.

"The saloon which takes its patron's money, double crosses him for disappointment and failure in the race of life."

"Fourth, what does the saloon do for its patron in the way of promoting or decreasing his efficiency as a workman with either hand or head? The answer is so obvious and the time so short I leave the inquiry without discussion, confident that every auditor has long since lost the count

as to the number of his friends and acquaintances whom he has seen steadily dropping from one grade of employment to another of lower rank because his too faithful patronage of the saloon has impaired his nerves, taken the steadiness from his hand and robbed him of that clearness of mind and accuracy of judgment essential to the more lucrative employments."

"Fifth, what does the saloon do for the character of its patron? Does it ever elevate, ennoble and improve human character? Does it ever inspire to lofty thought, self-sacrificing devotion and exalted endeavor? Does the influence of the saloon ever change a shiftless loafer into an industrious workman or convert a worthless vagabond into an honorable citizen? Who can testify that saloons turn brutal husbands and inhuman fathers into loving, conjugal companions and affectionate parental guides? Who, Mr. Mayor, who dares to say that the saloon does aught but degrade and bestialize and curse and corrupt and damn forever all who yield themselves to its pernicious power?

Standing of the Dealers.

"In all other vocations we are accustomed to admit that men are 'good, bad and indifferent,' and are not likely to jump to conclusion as to the manner of man one is simply because we know the business he follows.

"The liquor traffic, however, is an exception to the rule and seems to set the brand of Cain upon all who engage in it. By the common consent of all mankind it is an accepted proposition that the saloonkeeper and the bartender are bad men, the net result of whose life and labor is to lower the moral tone of the community and mark the dealers as base and deliberate destroyers of all that is best in human life.

"There is a black mark on the liquor dealer. Most churches will not have him. The fraternal societies exclude him save only two or three created by himself, and very largely he finds the doors of the best homes are to him forbidden portals. He is the foul bird of our social fabric and must flock by himself or live the solitary life.

"Of the great fraternal orders, the following bar saloonkeepers and bartenders from membership: Gleaners, Tribe of Ben Hur, American Yeomen, Catholic Mutual Benefit Association, Catholic Order of Foresters, Fraternal Brotherhood, Fraternal Union of America, Red Man Foresters, Odd Fellows, Junior Order of United American Mechanics, Knights of Columbus, Knights of Honor, Maccabees, Knights of Pythias, Modern Woodmen, Mystic Workers, National Union, Protected Home Circle, Royal League, Woodmen of the World."

The Saloon Man's Mode of Defense.

"The fourth peculiarity of this very peculiar traffic is its method of defense. It must be admitted by friend and foe alike that the liquor traffic is now on the defensive. It is on trial before the court of all the people and is endeavoring to show cause why it should not be sent at once to the electrical chair.

"The defense of the saloon is largely made up of falsehood, forgery, boycotting, bulldozing, assaults, dynamiting, arson and murder. I have here the documents to prove every one of these statements in each specific case. If every American citizen could know the saloon exactly as it is, the horrible institution could not endure the storm of indignation for one short period of six months.

Who are its Defenders?

"Wipe out the saloon and the social evil becomes an easier problem with which to deal. The wine room is the vestibule of the house of shame, while liquor inflames and arouses the evil propensities of those who are the patrons of the horrid trade.

"Speaking broadly and admitting an occasional exception, you will find on the side of Prohibition the ministers, the White Ribbon Women, the Y. M. C. A. workers, the Sunday-school teachers, the college professors, the church members, the best of our business and professional men, and in general, the education, culture and refinement of our citizenship.

"On the saloon side, besprinkled all too freely with gentlemen of eminent respectability, you will find a group controlled and dominated by distillers and brewers and saloonkeepers and bartenders, and to which thieves and thugs and gamblers and harlots give their loyal support.

"If we knew nothing else about the liquor traffic, the character of its friends and defenders ought to damn it forever."

The Saloon in Politics.

"One of the most dangerous influences exerted by the liquor traffic grows out of its disposition and ability to meddle with politics. On November 12, 1862, the United States Brewers' Association held its first congress in the city of New York. The introduction to the constitution adopted at that time has this to say: 'The owners of breweries, separately, are unable to exercise a proper influence in the interest of the craft in the legislature and public administration.' That it appears especially necessary for the brewing trade that its interests be vigorously prosecuted before the legislative and executive departments, as this branch of business is of considerable political and financial importance."

"We have great corporations that are sometimes brazen enough in their efforts to effect desired legislation, but we have never had in the United States any more wicked, selfish and unpatriotic exhibition of corrupt combination for selfish ends than is to be found in the solidarity of the liquor forces. With them it is liquor first and the country

afterwards, but liquor all the time.

"Henry Watterson, editor Louisville Courier Journal says: 'Every office, from the president's down is handed out over the saloon counter.' Theodore Roosevelt, when police commissioner of the city of New York, said: 'The most powerful saloonkeeper controlled the politicians and the police, while the latter in turn terrorized and blackmailed all other saloonkeepers. If the American people do not control it, it will control them.'

"Hear the Indianapolis News again: 'The saloon is a running sore on the body politic. It is a vicious, contagious, dangerous plague spot. There is not room for it and liberty both to live, one or the other must go.'

"Civil liberty and the liquor traffic are engaged today, as never before, in a death struggle. It is the last great desperate battle. I am not here to tell you that one or the other must go down. I am here with my feet on the solid rock of the constitution, with my front to the foe and my eyes on the stars to tell you that civil liberty will live and the saloon will die."

Goliath Rum on the Run

By William Oeschger

For the truth of the title of this article we thank God and take courage. The victory for which some of us have prayed and labored long is now coming to us, or will speedily reach us. From every party of our country comes cheering news. It is a doleful tale that the enemy has to tell. Everywhere they tell of diminished business as a result of the rising tide of prohibition. But their losses are our gains. The saloon is going. It may not be going as rapidly as it should, or as rapidly as we would like to see it go, but, thank God, its days are numbered. The social program of Jesus will not admit of its existence in society. This is the age of man. It is he that is the end and aim of Christian civilization, and not money. The quickened sense of brotherhood among men will not countenance the continuance of this terrible man-destroying institution, the licensed saloon.

The Disciples and Temperance

But while this is all going on, we pause to ask the question, What part are the Disciples of Christ taking in this titanic conflict? What are we doing while this fearful struggle is going on? The battle rages fiercely. The battle is gigantic in its magnitude, and far reaching in its results. Every inch of the ground is being stubbornly contested. The enemy that is opposed to us holds on with great doggedness. He only yields a point when actually driven to it by main force. We ask again, in this struggle, what are we doing? The struggle has been open to us always. Have we shouldered our share of the work? We answer, we have not done all that we should have done, but we have a record of which we may feel justly proud. The Churches of Christ, and the ministers among the Disciples, can be counted upon in almost any community, to do their part, when it comes to driving the saloon out of existence. In such a struggle you will find our people standing shoulder to shoulder with our good Methodist brethren in fighting the rum traffic. We can face our record as a whole with pride, when compared with that of other evangelical church bodies in our country.

Yet, while we have done well in the past, we must do better in the future. We must quicken our pace and double our zeal. The

deadliest part of the conflict is still in the future. The call to action was never more urgent than just now.

At the National Convention held in Norfolk, Va., in October, 1907, the temperance leaders in our brotherhood organized the American Temperance Board of the Church of Christ. It selected six well-known ministers and the same number of prominent laymen as members of the Board. The

in and through the church by use of literature, the pulpit, the platform and the press, and give the temperance cause its proper place and emphasis in the church.

2. To co-operate with the Inter-Church Temperance Council, and other temperance organizations and agencies for the prevention of the liquor habit and the destruction of the liquor traffic.

Official Equality with Other Interests

The men that are behind this board believe that the work of temperance should be given official equality with all the other departments of the church. It is the purpose to make temperance an organic work of the church. The board has well matured plans for carrying on its work. It aims to organize and to bring into perfect working order all of the various temperance forces in our brotherhood. It purposed to lead our people unreservedly into the conflict which under God is destined to result in the overthrow of the greatest enemy that the church of God has to contend with today, the saloon.

At the New Orleans Convention, the secretary of the board, Dr. H. J. Hall, made a most excellent report of the first year's work of the board. The Convention also listened to two speakers on the temperance question. No sessions of the Convention were more enthusiastic than was the temperance session. The resolutions presented by the board and unanimously passed by the Convention took possibly the highest ground that was ever taken by a great religious body in America. One of them was: "That we adopt as the principles of the church of Christ on the temperance question: 1. Total abstinence for the individual. 2nd. Prohibition for the state and nation. 3rd. A political party in power committed to this policy of state and national prohibition and the enforcement of all laws." This is indeed high ground. But is no higher than it should be.

The board has excellent literature to send to those who desire it. Any one desiring such literature should write Dr. H. J. Hall, of Franklin, Indiana. The board solicits an offering from churches, Sunday-schools, and Young People's Societies, once a year. The writer will ask the Sunday-school in the



REV. WILLIAM OESCHGER.

Board at the present time is composed of the following brethren: President, Judge S. R. Artman; vice-president, Harry G. Hill; secretary, Dr. H. J. Hall; treasurer, A. L. Oreutt; W. H. Book, Austin Hunter, E. L. Frazier, Robert Sellers, Prof. Jabez Hall, Judge H. C. Barnett, A. B. Kirkpatrick, and O. O. Frazier.

The object of the board is officially stated as follows:

1. To do Educational Temperance Work

(Concluded on page 15)

Influential Layman Gone

Ex-Governor Poynter of Nebraska, a Strong Man in Church and Society, Passes Away.

A Model Elder in the Lincoln Church

By H. H. Harmon

The church family of the First Christian Church of this city are in deep sorrow because of the loss of one of its elders, ex-Governor W. A. Poynter. On Lord's Day preceding his death he was in attendance at both morning and evening services of the church and at Bible-school. He presided at the communion service in the morning and addressed to the congregation what proved to be his last words to them in connection with that service. At Bible-school he taught his class consisting of sixty young married people. There was nothing about his appearance or conduct to give the slightest intimation to friends of the impending end.

On Monday morning, April 5, he went with a delegation of several hundred temperance workers to the State House to call upon Governor Shallenberger to urge upon him the signing of the bill passed by the legislature in its last days, known as the "Daylight Saloon Bill," compelling saloons to close throughout the state at 8 p.m. Mr. Poynter was the first spokesman of the delegation. He delivered a brief speech which, while entirely impromptu, was notable for its fluency, ease and the earnestness with which he spoke and the personal touch which made it very impressive upon the assemblage in the governor's office, even before the tragic end.

He urged the signing of the bill on moral grounds, on business grounds, and on political grounds, urging that the liquor interests have become arrogant and have tried to control the policies of the state and that their political influence should be lessened.

"I am opposed to any special interest dictating our politics," he said. "I believe that from any standpoint—moral, political or business—it will be for the best interests of Nebraska to have this bill become a law, and I believe if left to the vote of the people it would prevail by a large majority."

Two or three minutes after ending his speech and taking up a position back in the crowd, he was stricken and would have fallen to the floor except for being caught in the arms of men near him who bore him to the office of the adjutant general across the hall. It is the verdict of physicians who happened to be present that death was practically instantaneous. The statement was made by the physician that Mr. Poynter had an old endocardial trouble and in all probability his death was the result of an embolus, they adding that it is likely that the effort put forth in making the speech caused one of the roughened vegetations from the heart to be thrown off into the circulation, carried to the brain and lodged there.

Mr. Harmon, his pastor, was near by when he was stricken and carried the word to the members of the family.

Owing to the incomplete state of the new First Christian Church building, the funeral service was held April 6 at 2:30 p.m., at St. Paul M. E. Church with a great throng in attendance, including Governor Shallenberger and other state officers and many other men and women of prominence. Dean A. M. Haggard, of Drake University, and many Christian ministers from over Nebraska were present and the ministerial association of Cotner and the Berean Brotherhood of the First Church attended in a body.

Chancellor Aylesworth read the Scripture lesson and ex-Lieutenant Governor J. E. Harris, a life-long minister of the Christian

Church, offered prayer. The sermon was by his pastor, H. H. Harmon, being a tribute to the noble life of the deceased, rounded out in the full tide of its influence for good. A quartette consisting of Messrs. Spangler, Plumb, Selby and Walt sang the hymns, "Rock of Ages," "Jesus, Lead Me Lest I Stray," and "Lead, Kindly Light." The pulpit was covered with a great profusion of floral offerings from his Bible class, the official board, the Berean Brotherhood and other organizations of the church, from state officers and institutions and other friends.

A detachment of the State Farm Cadets led the funeral procession. The burial was at Wyuka cemetery in this city.

William A. Poynter was born near Eureka, Illinois, in 1848. His father was a minister of the Christian church. The son graduated at Eureka college at nineteen, and then taught school a few years and engaged in mercantile pursuits. In 1869 he married Miss Mariah McCorkle, who, together with

governor of Nebraska, defeating Judge M. L. Hayward of Nebraska City. He served as governor two years, being defeated for re-election in 1900 by Charles H. Dietrich through the opposition of the liquor interests.

Mr. and Mrs. Poynter have continued to reside in Lincoln since his term as governor ended. Of late years he was engaged in fraternal insurance work for some time and later became the president of the Security Savings & Loan Association of Lincoln upon its organization, and held that position until his death. He has also given considerable of his time and strength the last few years to the farmers' institute work of the State University throughout the state, for which his practical experience well fitted him. He has at all times lent his influence and efforts to every good cause and especially to the church of which he was a life-long member.

We have lost a model church officer. He knew what it meant to be an elder in the church of God. He possessed the qualifications for this office as few men to be found anywhere. He was "apt to teach" for he knew the Word. He was born leader for he possessed a great Christian personality of force. His judgment seemed to be born of instinct, and a lover of the flock, he was therefore an "overseer," as scripturally implied.

His greatest place in the church was as teacher of the Word and his marked ability in this capacity had its master hold on the large adult class that was so devotedly fond of their leader. In the Berean Brotherhood he was one of its charter members and best leaders; his papers and discussions were always of the highest type and most helpful. He was the first president of the Joint Board of the Churches of Christ of Lincoln and vicinity and his last plea in meeting with his brother elders was for the recognition of the claims of the many fields yet untouched by our cause in this city.

At our social gatherings he was a tower of strength, his life and heart pervading the entire atmosphere. He had sympathy for every movement that he believed good and worthy. The New Testament Church in its simplicity without sham or makeshift was a living principle of his life. He believed the church was divinely led and that the Lord always blessed his own plans and methods.

The Conqueror of death, the Dispenser of life will overrule this apparent calamity; His spirit shall fill; His hand shall guide and in his going the Father will bestow blessings upon us all, and, somehow, not yet understood, it shall prove the best. Nothing could have blended our hearts so much as one, making us conscious that we are a family in Christ Jesus, that his call to every one is to the church and for the extension of the Kingdom. How sweet the end. How triumphant. God will abundantly bless the believing hearts of the bereaved ones and the church shall become stronger as it shall seek to become truer to the ideals of our brother's heart and life.

—Miss Garibaldi, granddaughter of the liberator of Italy, and a former student of the Woman's college, Baltimore (Methodist Episcopal), has charge of the Girls' Home school in Via Garibaldi, Rome, under the auspices of the Woman's Foreign Missionary society of that church.



Ex-Governor W. A. Poynter.

her son, Dr. C. W. M. Poynter, and daughter, Mrs. Josephine Bickford, both of Lincoln, survive him. Mrs. Poynter is herself the daughter of a minister.

In 1879 Mr. and Mrs. Poynter removed to Boone County, Nebraska, and settled on a farm near Albion, which remained their home for twenty years. A part of their one-story frame house they had framed in Illinois and brought with them, all their neighbors, few and far between, living in sod houses. Mr. Poynter engaged in general farming but made a specialty of a dairy herd with which he was highly successful. He was president of the Boone County Fair Association for six years. His brother, D. J. Poynter, still resides in Boone County, being editor of the Albion Argus.

W. A. Poynter was a member of the lower house of the state legislature in 1885, and was a member of and president of the state senate in 1891. He early became a leader in the Farmers' Alliance movement and later in the populist party and was its candidate for congress in 1892. In 1898 he was elected

Chicago

Shall the Disciples Grapple With the Big Task of Evangelizing the Foreign Population of Our Great Cities?

By Orvis F. Jordan

Just now the Disciples everywhere are discussing the advisability of taking a more serious part in the evangelization of the foreign speaking portions of the great cities. This sort of talk is heard in Chicago and in all of our cities where there are great foreign populations.

The facts are all on the side of those who take this position. The character of our country is rapidly changing. A writer in the *Outlook* recently raised the question whether it would not be well to frankly admit the fact that we now live in a Catholic country, since the majority of religious people of the country are Catholic or of Catholic extraction. In New York city there are more Jews than Protestants. In Chicago the great Catholic structures overshadow the greatest of the Protestant buildings. Their parish schools, hospitals and other public institutions are on every hand to testify to the virility of the old mother church. A far more significant fact, however, is the number of adherents to these ancient faiths who have lost their moorings and who are now unchurched when they are not actually irreligious. It is to be doubted if a third of the Catholics who come to this country remain in fellowship with their church. Rabbi Hirsch uttered a plaintive note recently in his great house of worship when he said the Jews were not a religious people as was supposed, and pointed to his empty pews for proof.

Hostility to All Religion.

Not only are people drifting away from religious ideas, but the contrary ideas are taking root. The materialism and sensualism of the city is alarming. Some foreign peoples like the Bohemians even have in their midst an anti-religious catechism which replaces Christian ideas with blasphemous references to the Christian religion. The number of divorces, the crimes of violence, the breaches of trust, are all evidences that there is not the support to moral and social ideas that is needed. Our civilization with all of its pride of achievement will go the way of the older civilizations if we do not introduce the saving salt of the religion of Jesus Christ. The city must be evangelized. When we ask how, however, we are confronted with a set of difficulties that give us pause. Since they that go to war ought first to count up the cost, it will be a most profitable enterprise to enumerate the difficulties to the evangelization of the foreign-speaking elements in our city populations.

Making a Beginning.

How shall we start a mission among the foreign-speaking peoples in Chicago or in New York City? Some suggest that we just rent a hall and start. Were we to start among the Greeks, we would find them with a daily paper in their own language and find that the greater part of them do not speak the English language at all. It is obviously necessary to evangelize them in their own tongue. But where is there a Disciple that speaks modern Greek? Was there ever a modern Greek that joined one of our churches? If there was and we had sent him away to one of our schools, he might at the end of his educational course tell us that he preferred to preach to Americans

rather than to his own people. This difficulty is multiplied when we realize that forty-seven different languages are spoken in Chicago and for the most part by people who have too little English to do more than the simplest business transactions. We may have among us some Scandinavian preachers or some German preachers. There is work to be done among the people speaking these languages. In fact, these are the predominant foreign tongues of Chicago. But these people have come from the Lutheran countries and for the most part have the least need of any of our city population. Our city pastors all over the country will need to lay hands on every young man convert whose mother tongue is a foreign one and try to get him to enter the ministry if we are to have the competent helpers that are needed. One denomination in Chicago sent to Bohemia for a preacher of that denomination educated for the ministry in the native land. He had but meager results in Chicago and finally took his converts and went back into the Catholic church. It is obvious that the Disciples could not send back to Europe to get men to evangelize many of our foreign populations.

How Shall It Be Done?

If the question of men is a serious one, the question of methods is also serious. It will cost as much to evangelize Chinamen in Chicago as in Shanghai. Buildings must be erected. Methods must be devised that will be adapted to winning Chinamen and these will have to be financed. Our foreign societies have frankly admitted that their missionaries must do more than preach. Dr. Dye commands his gospel with surgical operations. Jacob Kenoly in Liberia commands his gospel with industrial education. Some of our missions maintain colleges. Some have hospitals. Others care for orphans. In the foreign work it is frankly recognized that as the miracles of Christ were expressions of sympathy so the preacher of today must show his sympathy and his good purpose by deeds.

A Chance for Experiment.

In our home mission work, it will not do to assume that the newly arrived foreigner is to be gained by imposing the details of our religious institutions upon him. Some of us like prayer meetings. It does not follow that a Greek will. Some of us enjoy Christian Endeavor societies. It does not follow that the Hungarians will express their religious life in this way. We have informal worship. A man reared in a Catholic church might reject Roman dogma and still hunger for the more formal ways of worshipping God. When we approach the task of evangelizing the foreign sections of Chicago we must not be unmindful of the work of Hull House and Chicago Commons. We could wish that these two institutions had somewhere in their program more of an evangelistic zeal. But we cannot forget that while the denominations still have only relatively small and unimportant missions, Hull House dominates the lives of the Greeks in its section and that Graham Taylor's institution has a wider sweep of influence than any mission run on the old lines. The ideal method for evangelizing the city has yet to be worked out. Perhaps it is the task of

the Disciples to lead the way. But certain it is that all of our indications at present point in the direction of combining the methods of Hull House with the spirit of Gipsy Smith. When we talk of city missions among foreigners, we must be perfectly willing to make our mission a laboratory of methods until we shall find the way of approach to the problem.

Handicapped by Inadequate Buildings.

Another difficulty in the task of city missions among foreigners is the task of providing proper buildings. Even our own people who move here from the country and who have never worshipped in stately buildings, find our equipment in Chicago a rock of offense. They see the great ecclesiastical structures on every hand and feel ashamed of their own people. If this be so, we cannot expect the foreigner who has once been a worshipper in a cathedral to get fervidly religious in a grocery store meeting. Many of the denominations have recognized this and have built buildings for their work among foreigners at an expense of from ten to twenty thousand dollars in each plant. Even these buildings are overshadowed by great Catholic structures which cost a hundred thousand dollars. On the foreign field we have had to build in territory where the great works of architecture are not known. Our foreign societies are spending great sums of money for this purpose and wisely. We will have to make up our minds to do the same in the home fields if we are to have results commensurate with our labors.

A Big Task But We Can Do It.

These are but a few of the difficulties. Let it not be thought that we are doing the evil work of the ten spies who brought back the adverse report. Rather we report that the land to be possessed is desirable and "we are well able to possess it." We are a rich church. If we lag behind in giving, it is that we have not taught this Christian grace as we should. While we have been proving our point on baptism, the Methodist brother has proved his point on giving. We would not give up the glory of our achievement, but we should develop the tremendous power of the unused wealth among us for the glory of the Master. We have the money if we will give it. We will find the men if we hunt for them. We have the men of constructive genius to formulate the plans. We can be a mighty power for God in the city. We must have careful plans and an honest accounting of the difficulties. Those with faith in our message and in our Leader will achieve success.

CHICAGO CHURCH NOTES.

The Austin Church is planning to build this summer. They have one of the finest lots in their suburb and purpose to erect a building that can be paid for in full and which may eventually be used for the Sunday-school and certain institutional activities. The pastor, George A. Campbell, is out on a trip to Wisconsin.

O. F. Jordan is representing the interests of the Chicago work at the district conventions this month.

Geo. W. Muckley, Secretary of the Church Extension Board, P. C. Macfarlane, secretary of the Men's Brotherhood and A. W. Fortune of the Walnut Hills Church, Cincinnati, were among our out-of-town visitors last week. F. M. Rains was also here recently.

The district convention last week was a source of help to us. The addresses were of real significance to the church life of the district.

C. C. Morrison has been giving a series of Wednesday evening talks at the Monroe St. Church, on Centennial topics. He has spoken on Thomas Campbell, Alexander Campbell, Walter Scott and Barton W. Stone. Further topics will be: "The Organization of our Missionary Societies," and "Present Day Tendencies among the Disciples." The attendance has been most gratifying.

At a recent dinner at the Hyde Park Church, two members of the congregation spoke on current problems. John Cummings, Professor of Political Economy in the University of Chicago, spoke on the advances in that science the past ten years. Charles T. Hallinan, an editorial writer on the Chicago Evening Post, spoke on Social Settlements. He said the settlements were suffering from two causes. First, moneyed men were withdrawing support because of the sympathy of the settlement with the laboring man. Again, the indifference of the churches was a powerful factor.

Mrs. Willett, the mother of Dr. H. L. Willett continues very seriously ill.

The building committee at Evanston is hard at work upon the plans and hopes to turn ground early in June.

The sixth annual May breakfast of the Mon-

roe Street Church was held the morning of Saturday, May 15, in the dining room of the church. The attendance was unusually good this year, being attended by about 175 persons. This custom was inaugurated during Prof. Ott's pastorate and is growing more popular every year.

The special service for young people at Monroe Street Church, last Sunday evening, was well attended. The music was especially attractive. The pastor spoke on, "The Peril of Character," from the text, "He knew not that the Lord had departed from him."

At the next church dinner at Evanston, the pastor will show some stereopticon slides made by the Lumiere Color Photography. The colors are reproduced by chemical processes. He will explain briefly the method of producing the pictures.

A number of our ministers are getting ready to spend vacations at Campbell Park, Pentwater, Michigan. Pentwater is getting to be a great rendezvous of the Disciples with the St. Louis colony on one side of the channel and the Chicago colony on the other.

George A. Campbell has been elected president of the permanent organization that is to erect a Protestant hospital in Austin. This recognition will be pleasing to all of our city churches. An agent has been employed to solicit funds and when fifty thousand dollars has been raised, the hospital will be erected.

the touching pictures of Francesca da Rimini and Ugolino in the Tower of Hunger. Read them twenty times and they tug at your heart-strings all the more. And the meeting with Beatrice in the Purgatory, near the close, the loss of his beloved guide, Virgil, at the same time, these reach us.

Epigrammatic Skill of Dante.

What can be said of the thrills of joy that one gets at little single line or single word pictures dashed off with a skill—no, a genius—surpassing that of almost any artist in words the world has ever known—like the pearl hung on a white forehead, the half blind old tailor threading his needle, the notched arrow leaving the string! What is there to compare with the elaborated similes—not like those of Milton, Homer and the rest, so elaborated and so detached that they could be left out without injury to the sense or story; glorious to look at, but like art-glass windows, not essential to the light—but similes and metaphors that could not be sacrificed without actual loss to clearness and vividness, real windows of translucent glass letting in the light.

Longfellow and Dante.

Longfellow's comparison of the Divine Comedy to a vast Cathedral, bewildering and inspiring in its gorgeous mass and ornamentation is about the best brief thing that has been said of it:

"Off have I seen at some Cathedral door,
A laborer, pausing in the dust and heat,
Lay down his burden, and with reverent feet,
Enter and cross himself, and, on the floor,
Kneel to repeat his paternoster o'er.
Far off the noises of the world retreat,
The loud vociferations of the street,
Become an undistinguishable roar.
So, as I enter here, from day to day,
And lay my burden at this minster gate,
Kneeling in prayer, and not ashamed to pray,
The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.
How strange the sculptures that adorn
these towns,
This crowd of statues, in whose folded
sleeves
Birds build their nests, while, canopied with
leaves,
Parvis and Portal bloom like trellised bower.
And the vast minster seems a cross of
flowers.
But fiends and dragons on the gargoyled
eaves
Watch the dead Christ between the living
thieves,
And underneath the traitor Judas lowers.
Ah, from what agonies of heart and brain,
What exultations trampling on despair,
What tenderness, what tears, what life of
wrong,
What passionate outcry of a soul in pain,
Up rose this poem of the earth and air,
This medieval miracle of song."

A Startling Question

An eight-year-old youngster recently came to her father after church service one Sunday and astonished him by asking:

"Daddy, have I any children?"
The old man dropped his newspaper and regarded her in amazement.

"What?" he demanded.
"Have I any children?" doggedly repeated the child.

"Well, I should hope not," replied the father. "May I ask the reason of this startling question?"

"Why, in church this morning," explained the youngster, "the minister preached about children's children and I wondered if I had any."—Lippincott's.

The Gates of the West

By Burris A. Jenkins

"All hope abandon, ye who enter here." That is the inscription, not over the gates of the West, but over those of Dante's Inferno, which I have been sort of half-preaching, half-lecturing about to my people for the past three Sunday nights. Fancy the temerity—the Divine comedy in three evenings! But fools will ever rush in where angels mind the guide-boards.

Dante Versus Dooley.

Dante doesn't seem to be read quite as much as Mr. Dooley, et al. these days. Perhaps because it takes a little longer to read him, and this age and country seems to have learned well the oft-recurring lesson of Virgil to the visitor in Hell that time is very, very brief. Only, to put it in our vernacular, it would be "Time is our most valuable asset." We have to have time to build up towns and farm machinery, street railways and sewer systems. But Dante has evidently been heard of, and Gustav Dore seems to have told folk, in a general way, what is in Dante. At any rate, the Sunday night audiences were increased—even in the early automobile season—fully twenty-five per cent, and that, too, without uncomfortable crowding, or the need for hiring extra chairs.

Fertile in Applications.

On the whole, the *Divina Comedia* makes a pretty good series of topics for variety. It has scripture enough in it to make it palatable to the Disciples. With the Inferno you can scare, at least a little, the timid souls, who can be scared into trying to be good. With the Purgatory you can encourage the heavily laden who are struggling up the rocky steeps of this weary world. With the Paradise you can inspire the imaginations of those who love to look forward to a heaven in the Empyrean in a day that is yet to be. And after all, it's a rather poor situation if all the heaven we shall ever get is what comes to us in the day that now is. On the whole, the greatest benefit of the series will be to you who have the industry to plow clean through that great field of verse once more. Ah me! What wonderful sights and

sounds in that variegated field!

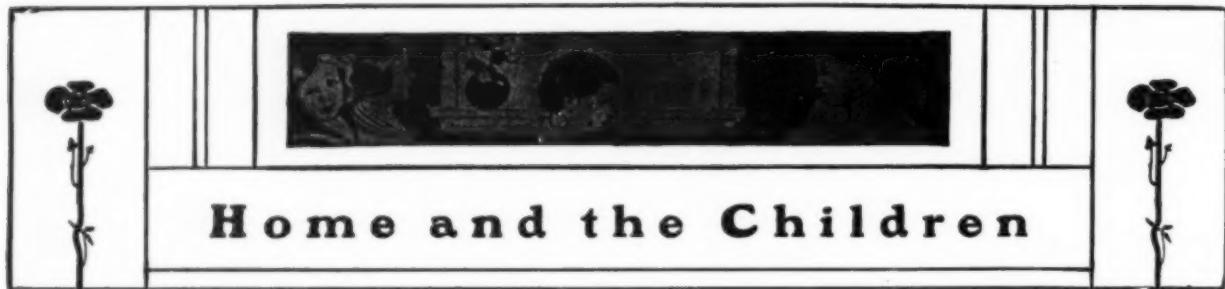
Plowing Sometimes Monotonous.

After the Hell and the Purgatory, to be sure, the plowing grows at times very monotonous. You must go weary stretches, through theological discussions, outgrown scientific theories, and animadversions on the decadent orders of the Roman church; but the recurrent blazes of light on these plains of God more than compensate. No doubt Dante was temperamentally melancholy—one might say even morbid—and therefore far happier in descriptions of unhappy scenes. Certain it is, at least, that the charnel-houses of hell, the dissecting-room technique of the Inferno the wild and distorted imaginations of the regions of the damned are much more vivid and fascinating than the more conventionalized glories of the heavenly circles. It is rather an interesting question, too, whether the best company is not often found there. Was it Mark Twain who said, "Heaven for climate; hell for company?" The upward struggle through Purgatory, the repentance and the hope in the twilight world of that rugged mountain side is also more congenial to the exiled poet than is the beatific air of the blest.

Highest Reach of Eloquence.

Nevertheless the one highest reach of eloquence in the entire Divine Comedy, I think, is in the closing Cantos of the Paradise—the River of Light between its banks of verdure; the lake of glory with its overhanging cliffs gazing at themselves in its surface as if in admiration; the vast white rose formed by the expanding circles of spirits with Mary at the centre, Beatrice in the third row, and God in the ineffable, unbearable light. There is nothing like it for grandeur in all literature.

But for real human interest stories, as the newspaper men say, give me the Inferno and the Purgatory. Here are real living people who have fought the same fights we are in the thick of now. Here is the pathos and the tragedy we see all about us. There is nothing in the great epics or dramas that surpasses



Just Imagine It!

B. Frederick Moxon.

If Fishes all had feathers,
And Birds had fins and scales;
If Foxes had no "brushes,"
And Guinea-pigs had tails;
If Elephants could cackle,
And Hens could curl a trunk;
If Frogs could nibble turnips,
And Sheep could dive, "ker-plunk";
If Dogs were fond of me-owing,
And Cats were heard to bark;
If Owls swam best by daylight,
And Ducks saw most at dark;
If Everything was Anything,
And Nothing was The Same;
If Nonsense Verse was serious,
And Life was just a game;
If You and I were Somebody Else,
And not like You and Me:
How very ~~funny~~ Topsy-turvydom
would be!

—St. Nicholas.

What Julie Taught the Teacher

By Frances J. Delano.

If any one had told Julie that the new teacher was going to learn more of her than Julie was of the new teacher wouldn't she have opened her eyes! It was true all the same, and this is the way it happened.

When Miss Field tied on her veil, just before starting for school that first morning, she said to herself:

"What's the use of trying to be anybody? My hair is thin and my face is sallow and these glasses are so unbecoming. This world has no use for plain people like me."

Poor Miss Field was discouraged that morning, and if it hadn't been for Julie she might have kept on being discouraged, and then what would have become of her I wonder!

Now Julie was a very plain little girl. Her hair was thin like Miss Field's, and she wore glasses, too, and although her face wasn't sallow, it was dreadfully freckled. When she came tripping into the schoolhouse after the gong struck, Miss Field thought she was as homely a child as she had ever seen.

Of course neither Julie nor Miss Field knew that Julie was to teach a very important lesson that day; nevertheless Julie started right in on the lesson just as if she knew she was to do it, and Miss Field began at once to learn it.

First, when Julie came in the room, she began to show a great interest in everything around her. Her jolly, little, round eyes behind the glasses darted hither and thither, taking in the new teacher, the new globe on the platform, Mary McPhearson's new dress which was piped with red, the new scholar—a pretty little girl whose looks seemed to delight Julie very much. Many other things interested her, and every once in a while Miss Field's eyes would rove round to where Julie sat, and she couldn't help smiling at her. "That child isn't troubling herself

about her plain face," said Miss Field to herself. You see the new teacher had already begun on the lesson Julie had set her.

By and by Miss Field began to examine her pupils on their last term's work. Julie took the liveliest interest in the recitations. She watched the children's faces while they were reciting and listened to every word they said, just as if their success or failure was a matter of vital importance to her. Her eyes lighted with satisfaction when the answers were correct, and when they were wrong her disappointment was quite decided.

"Well, well," said Miss Field to herself, "that child is as interested in each recitation as if it were her own. What an unselfish little creature she must be!"

After this speech you may be sure that Julie's success as a teacher was assured.

At recess time Miss Field went down in the yard to watch the children play, and there everybody was inquiring for Julie.

"Come play with me, Julie."

"Julie, isn't this the way to play Flumpy?"

"Julie, I want to tell you a secret."

"Julie, want a piece of my apple?"

Miss Field heard remarks like these on every side, and Julie was here, there and everywhere.

"Dear me," said Miss Field to herself, "how the children do like Julie! Seems to me looks don't count in her case." You see the new teacher was progressing.

At noon, when Miss Field was putting on her things to go home, she saw there was trouble on the playground. The children were gathered round the pretty, new girl,

who was talking very fast.

"I don't want to play with Julie," Miss Field heard her say, "I don't like her; she wears glasses and has lots of freckles."

"There!" said Miss Field to herself, "now, here's trouble for Julie; she's got to reckon with her freckles. It's just as I said this morning—the world has no use for plain people."

"I don't think we know how to play the game without Julie," said Mary McPhearson.

"I don't care! I wouldn't be seen playing with her," declared the pretty, new girl.

"She is homely," acknowledged Jane Butler.

"I never saw such freckles," said Bessie Conant.

"Nor I," agreed Nellie Davis.

"Nor I."

"Nor I."

It seemed now as if everybody was turning against Julie. Miss Field was just going to take her part when she saw her bounding across the yard. "Come," cried Julie, "we'll play the new game. It's lots of fun."

The children made no move to begin. Julie stopped short.

"What's the matter?" she asked eagerly.

The children looked at the pretty, new girl. "She doesn't want to play with you," spoke up Jane Butler.

"Why not?" inquired Julie.

Before Miss Field could speak, some child blurted out the truth. "For shame!" cried Miss Field, starting towards the group of girls; but she stopped before she had taken two steps, for she saw that Julie was equal

The Junior Pulpit

RICHARD W. GENTRY, PREACHER

THE DICKEY DIALOGUES.

We're going to the woods. Say, won't we have a good time though? Now, you let me carry it awhile, won't you? There he goes; isn't he a pretty red, though? There he is now on that limb. Don't the leaves sink down squishy-like though? Oh look what I've found; here's some more! We'll take them home to mother. Say, I am getting awfully thirsty. Wonder where we can get a drink. Oh come here quick! No don't try to drink out of it that way. Let's build a wall around it. I will pile the mud up and you put in the rocks. Wasn't that good though? My, this is hard climbing! Well, here we are at last. Let's eat our lunch right here. Say, I was hungry, weren't you? Did you see that rabbit? Didn't he run though? Say, aren't there lots of creatures in the woods? Who do you suppose takes care of them?

Yes, that's what mother says, that God cares for even the tiniest bird.

I guess if He's got time for all of them he must have lots of time to think about us, don't you? Do you suppose God is thinking about us? Say, I'm glad we came to the woods, aren't you?

I guess we ought to go home; mother said that when the shadows began to get long we were to start. Say, it takes lots longer to get home, doesn't it? Say, I'm tired, aren't you? Did you hear that screech owl? Sounded fun-ny, didn't it?

Now, it is my time tonight; you slept in front last night. I'm going to write a poem on spring tomorrow. Why, Tommy's asleep!! There goes that owl again. Doesn't he sound fu-n-ny though? Say, Tommy, wake up and TAWK to me!!

The Poem.*

"Springtime is here
Birds are near.
The buds are green,
Now the bluebird is seen,
And springtime is here again."

The flicker to the tree does tap,
And out of the tree does come the sap.
March winds, April showers,
Do bring forth May and June flowers.
And the springtime is here again."

*Written by a nine-year-old.

to the occasion.

"Dear me!" cried Julie, "I thought something awful had happened. Why?" she exclaimed, turning to the pretty, new girl, "what do you care for freckles and things, long's I know how to play the game? Come on."

Julie laughed and danced away, and the children followed, every one of them, even the pretty, new girl!

Miss Field stood a moment and watched the children. A big tear had gathered in each one of her eyes, yet her face was beaming. "Dear little teacher!" said she softly, "she knows how to play the game and so her books don't count. Now I'm going to try Julie's way, indeed I will."

When the new teacher got back to her boarding place she began to "play the game." She greeted all the guests with the pleasantest smile. She took an interest in everything they said and did, and she told them about Julie, although, of course, she didn't mention any names. Happy tears came into her eyes as she talked, and after she had gone back to school the boarders got together and decided that the new teacher was "lovely." Wasn't Julie a nice little teacher?

Woman's Sphere

—Mrs. Alice Roosevelt-Longworth has applied to the Ohio state automobile department for a license. An automobile tag has been sent to Washington for her.

—Mrs. Collis P. Huntington has given a large plat of ground at Broadway and One Hundred and Fifty-sixth street, New York, valued at \$250,000 or more to the American Geographical Society on the condition that the society raise money for the erection of a building on the site.

—Mrs. William Sylvester Holt of Portland, Ore., has been serving as an interpreter in a Chinese murder case in which Lee Gueng is accused of the fatal shooting of Lee Dai Hoy in March of last year. Mrs. Holt spent twelve years in China with her husband doing missionary work, during which period her ear for languages enabled her to learn the use of the Chinese language.

—Baroness Elizabeth Rosen, daughter of the Russian Ambassador to the United States, has been appointed maid of honor to Her Majesty, the Empress of Russia.

—Miss Annie S. Peck, the world-famous mountain climber, will visit Seattle during the Alaska-Yukon-Pacific Exposition and will ascend Mount Rainier and Mount Olympus and probably several lesser peaks. The exposition management will shortly make her an offer to give a series of lectures on Puget Sound scenery during the fair.

—Mrs. Mary L. Dalzell, wife of Representative Dalzell of Pennsylvania, has just died in Washington after a long illness.

—King Edward has given orders that a new regulation is to be strictly enforced which prohibits ladies from going to court oftener than once in three years unless they are in an official position. This regulation has become absolutely necessary, for as a former member of the royal household remarked not long ago: "Everybody of all classes now thinks it necessary to go to court."

—She was tall, decidedly dressy and very handsome. After attending a suffrage meeting where two real live actresses had spoken she had come away a warm convert. She had just explained to her best young man one eve as they strolled down the drive that she was going in for plainer and more conservative styles in dress to prove to skeptical men that not all of the opposite sex were slaves to the insane styles so much in vogue. On turning a corner they saw bearing down

upon them two of her dearest enemies arrayed in the most extreme. Quick as a flash the changed one dragged the young man into the shade of a clump of lilac bushes until the other women had passed. She explained as she peered over her right shoulder that she wouldn't be seen at that time of eve in a morning gown for anything. Just then the fat man in the moon got behind a cloud and laughed.

—Prince Nicholas of Montenegro has had in his family three sons and seven daughters. Two of the latter have married Russian grand dukes, and entertain lavishly in the Russian capital. Another married Prince Peter Karageorgevitch, and had she lived she would have been Queen of Servia. The fifth daughter, Princess Anna, was married about twelve years ago to Prince Francis Joseph of Battenberg, connecting her with the British, Spanish and German royal families.

—Professor Marie L. Sanford has offered the state university of Minnesota regents her resignation, which was accepted. She quits the faculty after twenty-eight years of constant service as head of the department of rhetoric.

—The Princess De Broglie, who was formerly a Miss Alexander of San Francisco, has secured a divorce and \$50 a month alimony. It is not expected, however, that she will have a very wide influence as an object lesson.

—Mrs. John D. Rockefeller, who is convalescing at Hot Springs, Va., from an attack of pneumonia, continues to improve and her condition no longer gives occasion for alarm. She is now reported as being very much better.

—She got on to the Elevated at the Indiana avenue station. Her 175 pounds of loveliness was arrayed in a gown that made people wonder how she managed to sit down in it without tearing it all to pieces. On her head was a large waste paper basket, trimmed with ripe tomatoes on one side and feather dusters that fairly bristled with defiance, on the other. On her feet were a pair of suede pumps that would have fitted a kindergarten pupil better than a woman in the heavy weight class. A modest looking man with a lighted cigar in his hand of expensive brand passed quietly through the car. Her nose became a "turnip" as she said to her friend "smell that fire cracker." An old gentleman across the aisle looked over his glasses at her as if he thought she was crazy.

—The foundation stone of the first county consumptive sanatorium in Ireland has just been laid by Lady Aberdeen, the wife of the viceroy. It is provided by the hospital board of County Cork and is situated at Stream Hill, near Doneraile.

—According to a Bombay man it is a rare thing to see the women of India these days wearing any valuable gold jewelry, as they did in years gone by. He says: "When I first went to the Orient the women of the upper class commonly owned and wore thick chains and bracelets of the finest gold and of exquisite workmanship. In these times of pinching poverty they are too reduced financially to possess any expensive ornaments, and instead of the gold trinkets of their affluent days they now wear cheap plated or imitation stuff they would have formerly despised.

—Mrs. James A. Garfield, wife of the martyred President, has passed her 77th birthday. She has a home in Pasadena where she spends most of her time.

—Miss Sorahji is said to be the only woman lawyer in India. She is said to make a comfortable income by practicing her profession and to encourage other women to follow her example.

When Mother Goes Away

Clara Odell Lyon.

Says Bobby to mother:

"I'll be good as I can."

"I know you will, Bobby;

You're mother's little man."

BUT—

His mother then takes every match from the box:

The door of the pantry securely she locks; Puts the hammer and tacks, and the scissors and ink

In the best hiding places of which she can think:

And wonders at last, as her hat she pins on, What mischief her Bobby will do when she's gone.—St. Nicholas for May.

How to Save Time

BY MARY A. WOOD.

"Where's my cap? Do help me find it!"

"Where did you leave it, Jack?"

"I forget, mother. Somebody must have hidden it, just to bother me!"

"I guess not," said his sister Kate. "I saw it hanging on a chair last night."

"I shall surely be late. He told me to be there at nine o'clock sharp."

"Have you looked in the closet?"

"Yes, it isn't there."

"Could it by any possibility be on the hat-rack in the hall?"

Out rushed Jack to look.

"Here it is!" called Kate, pulling it from under a sofa pillow on the couch.

"Have you your overshoes?" called his mother.

"Don't want them; the ground is frozen hard."

"But there will be mud at noon."

Back he came. "Somebody has stolen them! I know I left them here last night."

"I've found them!" called Kate.

"I forgot; I came in the back door, didn't I?"

At last he was off. It was Saturday; there was no school, so he could work all day for Mr. Leavett. He had missed the car, and he started off on a brisk trot, wishing he had his gloves, for the air was keen. "I left them with my cap, I think. I must be a pretty careless boy, no mistake. Mother and Kate are always telling me so; but it's hard for a fellow to put his things where they belong. It would surely save time, though I hope Mr. Leavett won't mind very much if I am a little late this morning."

Jack came home at noon. "I'm hungry as a bear!" he said as he sat down to dinner.

"Were you busy all the morning?" asked his mother.

"No mother, and I suppose it was my own fault. I was so late—I missed the car, you know—that Mr. Leavett thought I was not coming and he gave two errands to Alec Hunter, and I have made only twenty cents."

"Why were you late?" asked his father.

Jack's face flushed at the question, but he gave a truthful account of the matter, not sparing himself, and concluded by saying: "I wanted my gloves the worst way, but I've no idea where I left them. Have you seen them lying around anywhere, Kate? You always seem to know where everything is."

"I know where your gloves are, and for once you put them in their proper place and forgot to look there."

"Can't you tell a fellow? You don't mean"

—For Kate had picked up the coat he threw down on a chair as he came in, and pointed to one of the pockets.

"Well, I am a goose! They were in my pocket all the time! I'm going to turn over a new leaf. You needn't laugh, Miss Kate. I mean it, and the next time I can't find my belongings you may let me hunt till I do find them."—"The Sunbeam."

WINSTON OF THE PRAIRIE

By Harold Bindloss, Author of "The Cattle Baron's Daughter," "Lorimer of the Northwest," etc.

CHAPTER XVI.—Continued.

It was a week or two before Winston was on his feet again, and Maud Barrington was one of the first to greet him when he walked feebly into the hall. She had, however, decided on the line of conduct that would be most fitting, and there was no hint of more than neighborly kindness in her tone. They had spoken about various trifles when Winston turned to her.

"You and Miss Barrington have taken such good care of me that if I consulted my inclinations I would linger in convalescence a long while," he said. "Still, I must make an effort to get away tomorrow."

"We cannot take the responsibility of letting you go under a week yet," said Maud Barrington. "Have you anything especially important to do?"

"Yes," said Winston, and the girl understood the grimness of his face. "I have." "It concerns the fire?"

Winston looked at her curiously. "I would sooner you did not ask me that question, Miss Barrington."

"I scarcely fancy it is necessary," said the girl, with a little smile. "Still, I have something to tell you, and a favor to ask. Ferris has left Silverdale, and you must never make any attempt to discover what caused the fire."

"You know?"

"Yes," said Maud Barrington. "Dane, Macdonald, and Hassal know, too, but you will not ask them, and if you did they would not tell you."

"I can refuse you nothing," said Winston with a laugh, though his voice betrayed him. "Still, I want a *quid pro quo*. Wait until Ferris's farm is in the sale list and then take it with the growing crop."

"I could not. There are reasons," said the girl.

Winston gazed at her steadily, and a little color crept to his forehead, but he answered unconcernedly, "They can be over-ridden. It may be the last favor I shall ever ask of you."

"No," said Maud Barrington. "Anything else you wish, but not that. You must believe, without wondering why, that it is out of the question!"

Winston yielded with a curious little smile. "Well," he said, "we will let it drop. I ask no questions. You have accepted so much already without understanding it."

CHAPTER XVII.

With the Stream.

It was Winston's last afternoon at the Grange, and almost unpleasantly hot, while the man whose vigor had not as yet returned to him was content to lounge in the big window-seat listlessly watching his companion. He had borne the strain of effort long, and the time of his convalescence amid the tranquility of Silverdale Grange had with the gracious kindness of Miss Barrington and her niece been a revelation to him. There were moments when it brought him bitterness and self-reproach, but these were usually brief, and he made the most of what he knew might never be his again, telling himself that it would at least be something to look back upon.

Maud Barrington sat close by, glancing through the letters a mounted man had

brought in, and the fact that his presence put no restraint on her curiously pleased the man. At last, however, she opened a paper and passed it across to him.

"You have been very patient, but no doubt you will find something that will atone for my silence there," she said.

Winston turned over the journal, and then smiled at her. "Is there anything of moment in your letters?"

"No," said the girl, with a little laugh. "I scarcely think there is—a garden party, a big reception, the visit of a high official, and a description of the latest hat. Still, you know, that is supposed to be enough for us."

"Then I wonder whether you will find this more interesting: 'The bears made a determined rally yesterday, and wheat moved back again. There was later in the day a rush to sell, and prices now stand at almost two cents below their lowest level.'"

"Yes," said Maud Barrington, noticing the sudden inertness of his pallid face. "I do. It is serious news for you!"

"And for you! You see where I have led you. Ill or well, I must start for Winnipeg tomorrow."

Maud Barrington smiled curiously. "You and I and a handful of others stand alone, but I told you I would not blame you whether we won or lost. Do you know that I am grateful for the glimpses of the realities of life that you have given me?"

Winston felt his pulses throb faster, for the girl's unabated confidence stirred him, but he looked at her gravely. "I wonder if you realize what you have given me in return? Life as I had seen it was very grim and bare—and now I know what, with a little help, it is possible to make of it."

"With a little help?" said Maud Barrington.

Winston nodded, and his face, which had grown almost wistful, hardened. "Those who strive in the pit are apt to grow blind to the best—the sweetness and order, and all the little graces that mean so much. Even if their eyes are opened, it is usually too late. You see, they lose touch with all that lies beyond the struggle, and without some one to lead them they cannot get back to it. Still, if I talk in this fashion you will laugh at me, but every one has his weakness now and then—and no doubt I shall make up for it at Winnipeg tomorrow. One can not afford to be fanciful when wheat is two cents down."

Maud Barrington was not astonished. Tireless in his activities and, more curious still, almost ascetic in his mode of life, the man had already given her glimpses of his inner self and the vague longings that came upon him. He never asked her pity, but she found something pathetic in his attitude, for it seemed he knew that the stress and the turmoil alone could be his. Why this was so she did not know, but it was with a confidence that could not be shaken now she felt it was through no fault of his. His last words, however, showed her that the mask was on again.

"I scarcely fancy you are well enough, but if you must go, I wonder whether you would do a good turn to Alfreton?" she said. "The lad has been speculating—and he seems anxious lately."

"It is natural that they should all bring their troubles to you."

Maud Barrington laughed. "I, however, generally pass them on to you."

A trace of color crept into the man's face, and his voice was a trifle hoarse as he said, "Do you know that I would ask nothing better than to take every care you had, and bear it for you?"

"Still," said the girl, with a little smile, "that is very evidently out of the question."

Winston rose, and she saw that one hand was closed as he looked down upon her. Then he turned and stared out at the prairie, but there was something very significant in the rigidity of his attitude, and his face seemed to have grown suddenly careworn when he glanced back at her.

"Of course," he said quietly. "You see, I have been ill, and a little off my balance lately. That accounts for erratic speeches, though I meant it all. Colonel Barrington is still in Winnipeg?"

"Yes," said the girl, who was not convinced by the explanation, very quietly. "I am a little anxious about him, too. He sold wheat forward, and I gather from his last letter has not bought it yet. Now, as Alfreton is driving in tomorrow, he could take you."

Winston was grateful to her, and still more to Miss Barrington, who came in just then, while he did not see the girl again before he departed with Alfreton on the morrow. When they had left Silverdale a league behind, the trail dipped steeply amid straggling birches to a bridge which spanned the creek in a hollow, and Winston glanced up at the winding ascent thoughtfully.

"It has struck me that going round by this place puts another six miles on to your journey to the railroad, and a double team could not pull a big load up," he said.

The lad nodded. "The creek is a condemned nuisance. We have either to load light when we are hauling grain in, and the pitch half the bags off at the bottom and come back for them—while you know one man can't put up many four-bushel bags—or keep a man and horses at the ravine until we're through."

Winston laughed. "Now, I wonder whether you ever figured how much those little things put up the price of your wheat."

"This is the only practical way down," said the lad. "You could scarcely climb up one side where the ravine's narrow abreast of Silverdale."

"Drive round. I want to see it," said Winston. "Call at Rushforth's for a spool of binder twine."

Half an hour later Alfreton pulled the wagon up amid the birches on the edge of the ravine, which just there sloped steep as a railway cutting, and not very much broader, to the creek. Winston gazed at it, and then handed the twine to the hired man.

"Take that with you, Charley, and get down," he said. "If you strip off your boots you can wade through the creek."

"I don't know that I want to," said the man.

"Well," said Winston, "it would please me if you did, as well as cool your feet. Then you could climb up, and hold that twine down on the other side."

The man grinned, and, though Alfreton remembered that he was not usually so tractable with him, proceeded to do Winston's bidding. When he came back there was a twinkle of comprehension in his eyes, and

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Winston, who cut off the length of twine, smiled at Alfreton.

"It is," he said dryly, "only a little idea of mine."

They drove on, and reaching Winnipeg next day, went straight to Graham the wheat-broker's offices. He kept them waiting some time, and in the meanwhile men with intent faces passed hastily in and out through the outer office. Some of them had telegrams or bundles of papers in their hands, and the eyes of all were eager. The corridor rang with

"You're feeling sick?" he said. "Still, I don't fancy you need worry."

Then Graham appeared and claimed him, and it was next morning when he saw Alfreton again. He was breakfasting with Colonel Barrington and Dane, and Winston noticed that the older man did not appear to have much appetite. When the meal was finished he drew him aside.

"You have covered your sales?" he asked. "No, sir," said Barrington. "I have not."

"Then I wonder whether it would be presumption if I asked you a question?"

Barrington looked at him steadily. "To be frank, I fancy it would be better if you did not. I have, of course, only my own folly to blame for believing I could equal your natural aptitude for this risky amusement which I had, and still have, objections to. I was, however, in need of money, and seeing your success, yielded to the temptation. I am not laying any of the responsibility on you, but am not inclined to listen to more of your suggestions."

Winston met his gaze without embarrassment. "I am sorry you have been unfortunate, sir."

Just then Dane joined them. "I sat up late last night in the hope of seeing you," he said. "Now, I don't know what to make of the market, but there were one or two fellows who would have bought my estimated crop from me at a figure which would have about covered working expenses. Some of the others who did not know you were coming in, put their affairs in my hands too."

"Sell nothing," said Winston quietly.

It was an hour later when a messenger from Graham found them in the smoking-room, and Colonel Barrington smiled dryly as he tore up the envelope handed him.

"Market opened with sellers prevailing. Chicago flat!" he read.

Dane glanced at Winston somewhat ruefully, but the latter's eyes were fixed on Colonel Barrington.

"If I had anything to cever I should still wait," he said.

"That," said Dane, "is not exactly good news to me."

"Our turn will come," said Winston gravely.

That day, and during several which followed it, wheat moved down, and Dane said nothing to Winston about what he felt, though his face grew grimmer as the time went on. Barrington was quietly impassive when they met him, while Alfreton, who saw a way out of his difficulties, was hard to restrain. Winston long afterwards remembered that horrible suspense, but he showed no sign of what he was enduring then, and was only a trifle quieter than usual when he and Alfreton entered Graham's office one morning. It was busier than ever, while the men who hastened in and out seemed to reveal by attitude and voice that they felt something was going to happen.

"In sellers' favor!" said the broker. "Everybody with a few dollars is hammering prices one way or the other. Nothing but wheat to be heard of in this city. Well, we'll simmer down when the turn comes, and though I'm piling up money, I'll be thankful. Hallo, Thomson, anything going on now?"

"Chicago buying," said the clerk. "Now

it's Liverpool! Sellers holding off. Wanting a two-eighths more the cental."

The telephone bell tinkled again, and there was a trace of excitement in the face of the man who answered it. "Walthew has got news ahead of us," he said. "Chicago bears caved in. Buying orders from Liverpool broke them. Got it there strong."

Winston tapped Alfreton's shoulder. "Now is the time. Tell him to buy," he said. "We'll wait outside until you've put this deal through, Graham."

It was twenty minutes before Graham came out to them. "I'll let you have your contracts, Mr. Alfreton, and my man on the market just fixed them in time," he said. "They're up a penny on the cental in Liverpool now, and nobody will sell, while here in Winnipeg they're falling over each other to buy. Never had such a circus since the trade began."

Alfreton, who seemed to quiver, turned to his companion, and then forgot what he had to tell him. Winston had straightened himself, and his eyes were shining, while the lad was puzzled by his face. Still, save for the little tremor in it his voice was very quiet.

"It has come at last," he said. "Two farms would not have covered your losses, Alfreton, if you had waited until tomorrow. Have supper with us Graham."

"I'll come," said Graham, with a curious smile.

Then Winston turned suddenly, and running down the stairway shook the man awaiting him by the arm.

"The flood's with us now," he said. "Find Colonel Barrington, and make him cover everything before he's ruined. Dane, you and I, and a few others, will see the dollars rolling into Silverdale."

Dane found Barrington, who listened with a grim smile to what he had to tell him.

"The words are yours, Dane, but that is all," he said. "Wheat will go down again, and I do not know that I am grateful to Courthorne."

Dane dare urge nothing further, and spent the rest of that day wandering up and down the city, in a state of blissful content, with Alfreton and Winston. One of them turned his losses into small profit, and the other two, who had, hoping almost against hope, sown when others had feared to plow, saw that the harvest would repay them beyond their wildest expectations. They heard nothing but predictions of higher prices everywhere, and the busy city seemed to throb with exultation. The turn had come, and there was hope for the vast wheat lands it threw upon.

Graham had much to tell them when they sat down to the somewhat elaborate meal Winston termed supper that night.

"I'm not fond of speeches, Courthorne," said Dane, "and I fancy our tastes are the same," he said. "Still, I can't let this great night pass without greeting you as the man who has saved not a few of us at Silverdale. We were in a very tight place before you came, and we are with you when you want us from this time, soul and body, and all our possessions."

Alfreton's eyes glistened, and his hand shook a little.

"There are folks in the old country who will bless you when they know," he said. "You'll forget it, though I can't, that I was once against you."

Winston nodded to them gravely and shook hands with the three.

"We have put up a good fight, and I think we shall win, but, while you will understand me better by and by, what you have offered me almost hurts," he said.

"What we have given is yours. We don't take it back," said Dane.

Winston smiled, though there was a wist-

fulness in his eyes as he saw the faint bewilderment in his companions' faces.

"Well," he said slowly, "you can do a little for me now. Colonel Barrington was right when he set his face against speculation, and it was only because I saw money was badly needed at Silverdale, and the one means of getting them, I made my deal. Still, if we are to succeed as farmers we must market our wheat as cheaply as our rivals, and we want a new bridge on the level. Now, I got a drawing of one, and estimates for British Columbia stringers, yesterday, while the birches in the ravine will give us what else we want. I'll build the bridge myself, but it will cheapen the wheat-hauling to everybody, and you might like to help me."

Dane glanced at the drawing laid before him, but Alfreton spoke first. "One hundred dollars. I'm only a small man, but I wish it was five," he said.

"I'll make it that much, and see the others do their share," said Dane, and then glanced at the broker with a curious smile.

"How does he do it—this and other things? He was never a business man!"

Graham nodded. "He can't help it. It was born in him. You and I can't figure the plan, but Courthorne is different—the right thing comes to him. I knew the first night I saw him, you had got the man you wanted at Silverdale."

Then Winston stood up. "I am obliged to you, but I fancy this has gone far enough," he said. "There is one man who has done more for you than I could ever do. Prosperity is a good thing, but you, at least, know what he has aimed at stands high above that. May you have the Head of the Silverdale community long with you!"

(To be continued.)

Goliath Rum on the Run

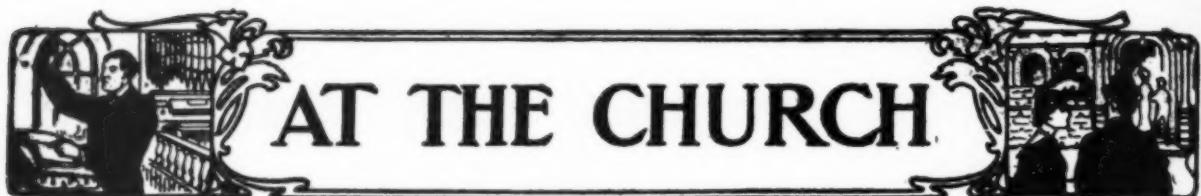
(Continued from page 8.)

church of which he is pastor to make a good liberal offering every year. Let others do the same. The saloon is the avowed enemy of the church. It attempts to destroy what the church and Sunday-school builds up. Jesus, we are told, was manifested to destroy the works of the devil; and, as the Father had sent Jesus, so he sends us. We too, are to destroy the work of the devii. If the saloon business is not the work of the devil, then sin can no longer be classed as the work of the devil. But it will be found out that when all sin in the world is overcome that there will be no saloon left.

The board has been given a place on the National Convention Program at Pittsburgh this fall. Hon. Oliver W. Stewart has been secured to deliver the address on that occasion. It will be worth one's time and money to cross the continent to hear Mr. Stewart. He will deliver a great address. He has no superior on the American platform when it comes to the subject of temperance.

Let every member of the Church of Christ buckle on the temperance armor and enter the great fight for God, Home, and Native Land. Let every man help to drive the demon of rum from the land. Help banish the saloon, and by so doing you will drive from our shores the worst enemy that ever cursed our fair domain. We may all help materially by giving the American Temperance Board our hearty co-operation. Send for its literature. Help carry out the plans it seeks to give to our people. Send it a liberal offering for its work. Pray for it that under God it may be instrumental in giving to Goliath Rum his death blow. Now is the accepted time, today is the day of salvation from the awful curse of rum.

Vincennes, Ind.



Sunday School Lesson

By Herbert L. Willett

The Power and Peril of Speech

The character of the book of James was explained somewhat fully in our last study. It is seen to be a collection of practical observations upon Christian conduct, put into the form of brief, proverb-like sentences or of short discourses, after the manner of the wisdom writers of the Old Testament. The line of thought is rarely consecutive for more than a verse or paragraph. The writer is interested rather in a variety of matters upon which the good name and influence of the church must depend. Doctrine has little charm for him. He is not concerned with the teachings of the gospel, but he is deeply interested in the practical efficiency of Christian life and is therefore, at pains to warn his readers against those sins which mar and impair character and usefulness.

The Book of James.

Among the matters mentioned in this little book, which is scarcely more than a tract, are the means of getting wisdom, the divine gifts to the Christian, the character of real religion as consisting of benevolence and purity, the danger of belief that does not work itself out in character, the sin of pride and ostentation, and the perils of unrestrained speech. With the last of these our present lesson is occupied.

Human language is one of the greatest of achievements of the race. It grows out of very simple beginnings. The earliest races had almost no language, and for many generations there was no effort at written speech. Language developed according to the needs of tribes and clans, becoming more complex, more diverse, more abundant as thought developed, until it reached its zenith of power in the Greek tongue, which has perhaps never been approached in the splendor of its flexibility and beauty as an instrument for the conveyance of ideas. If language in its complexity, perfection, and artistic beauty is an index of intellectual power, certainly the Greek of the classic period occupied the highest place which mankind has ever reached. If it shames us somewhat to think that we have to go to the past for such perfection, and if we are humiliated by the miscellaneous, discordant and lowered character of our present speech systems, we are perhaps comforted by the thought that the world is no longer chiefly concerned in intellectual dexterity and precision, but that it has the higher interests of social ethics and spiritual character on which to expend its chief energies.

Speech and Character.

Language is the index of character. And yet it is more than this, for it produces character, and this is the very point of warning which James has given us in our study. It would be indeed a matter of concern in language were only the revelation of disposition. A man speaks the things that are in his heart. "Out of the abundance of the heart

the mouth speaks." An evil disposition utters itself in evil words; a cross, discontented nature will speak in language of that sort; a foul imagination will betray itself by foul words; a vulgar mind will disclose itself in profanity and obscenity.

And yet this is not the most difficult side of the problem. Character is formed by speech as well. It is in argument that a man develops his acuteness of intellect. It is in angry words that he fires his nature with increasing anger, and, as we say "works himself up" to a high intensity of wrath. If the principle of restraining speech until nature judgment has been reached could be applied, there would be few angry outbreaks and fewer demoralized characters.

The Sins of the Tongue.

The custom of gossip, of trading in other people's reputations, of speaking whispered insinuations which are only half founded or baseless, is one of those poisonous activities to which people permit themselves to descend upon the plea of regard for the truth or concern for public morality. Half the reputations that have been ruined have suffered first of all from malicious and unfounded gossip. It is the tongue which has been the offender. Less evil has been wrought by the mailed fist and the hand clasping the sword than by the tongue, sharpened with malice and laden with venom.

He who carefully restrains his speech, who is jealous of other reputations as well as

of his own, who will not multiply words in angry debate, who shuns the kind of babbling which requires no effort of the intellect, is the one who keeps his powers for highest use.

Three Levels of Intelligence.

In general it may be said that people fall into three groups so far as intelligence is to be classified. The first are those who have only capacity for conversation about people; other people or themselves. In listening to the talk of such, one is always interested to see how almost exclusively it concerns itself with people. There is another and higher grade of intelligence which is interested in things or activities, in objects, or achievement or even the common arts and trades of life. This type of speech is certainly of much higher character and much more fruitful in its reaction upon the speaker himself.

The Love of Higher Things.

Then there is a still higher order of intelligence that is little concerned to talk about people, and is not chiefly interested in objects, in plans, in enterprises, or activities. But it is rather at home in the realm of ideas, of principles of motives, and the entire range of the higher life toward which the soul of man should be led by all the processes of education and service. With such people sins of the tongue are likely to be rare. The mere gossip of the social circle or the market place has little significance to them, while the higher elements of character—affection, rightmindedness, benevolence, beauty and power—are always given their true value. To such the sins of the tongue of which James speaks so pointedly and pertinently will be largely unknown.

PRAYER MEETING

By Silas Jones

WALKING IN THE SPIRIT.

Topic, June 2, Eph. 4:17-24; 5:15-21.

The spiritual man thinks right. He is mindful of the relations in which he stands to other men and he considers carefully those relations in order that he may know what his duty is. He values feeling highly but he has no word of praise for the peace of mind that arises from ignorance of the world's need. He takes hold of the rough work of the world. The recluse is not spiritually minded; he is a coward who runs away from duty. Solitude is a teacher to those who live in society. They need to go apart from the crowd for seasons of meditation that they may be the better able to see what is worth while. Thinking is often a painful process and living in the presence of sin and fighting against it is painful but the spiritual man thinks through his problems and faces the anxieties and disappointments incident to the life of service. His thinking therefore has for its end the direction of conduct.

Subconscious Mind.

For those who are asking the meaning of the movement to reform the world through the action of subconscious mind the following words of warning from Professor Witmer are of interest: The systems of belief which represent the antithesis of the intellectual and moral ideals of our European civilization, namely, oriental mysticism and theosophy,

*International Sunday-school lesson for June 6, 1909. The Power of the Tongue. James 3:1-12. Golden Text, "Whoso keepeth his mouth and tongue, keepeth his soul from troubles. Proverbs 21:27.

A New Life Not a Dream State.

Christ calls men to a new moral life, not to a dream state. The trouble with some of the "sinless" men whom one occasionally meets is that they have not so much as the rudiments of a Christian conscience. When they say they have ceased to sin, they mean that they have reached a state of spirituality where the distinction between right and wrong does not exist. They live in a fool's paradise. To cheat in a horse trade is sin if the cheating is done by an imperfect man, it is entirely harmless when it is the act of a sinless man. Now it would be unprofitable to refer to the folly of the freaks who imagine they are perfect if we should fail to notice that they illustrate and error to which we are all friendly. We minimize the wickedness of an act because of a private construction which we put upon it. A student steals and disturbs the peace but he is

a respectable young man and resents the charge that he is a criminal. His deeds are not at all like those of the burglar and the saloon loafer. Physicians, lawyers, manufacturers, merchants, workingmen, preachers, men and women have mental reservations when they subscribe to the moral code. Their state of mind takes away the sinfulness of certain forms of wickedness. Thus the moral insanity exhibited in a marked degree by the fanatic shows itself in people thought to be normal. The cure for it is renewal in Christ. The new man in Christ is able to form independent judgments. The formalities of bargaining do not hide dishonesty from him nor does politeness cover up uncleanness of thought and act. The singing of psalms, hymns, and spiritual songs stimulates him to right action; he never engages in it for the purpose of becoming oblivious to his duty.

CHRISTIAN ENDEAVOR LESSON**By Richard W. Gentry****HEROES OF HOME MISSIONS.****Topic, May 30, Matt. 10:7-16.**

Every church should be and is, to a certain extent, I think, a center of home missionary labor. It is in the church that most of us feel the quickening of our humanitarian instincts. We have been very busy during the week making money, having a good time, working to realize our ambitions, so bent on making the most of this life that we often travail in our very pleasures. Then a Sunday rolls around and as we enter into Christian service in the teaching of class or filling of office, as we hear the great ideals of service for which Jesus stood, spoken from the pulpit, we say to ourselves in sober thought, "What is my life counting for anyhow? I'm getting lots of things and advantages for myself. But dear me, I had almost forgotten that the world is full of my brothers." Then are we moved to earnestly link the Sundays with Christian service.

Unknown Heroes.

So it happens that churches are full of unknown heroes of home missions. Thanksgiving Day and Christmas time, and other days, bring to the front oftentimes a work that is being done all the year around behind the scenes. One does not have to go to Africa to be a missionary. One can be one right in his own church. Did you ever think of that? Our own America, our towns and cities, are full of ignorance, sickness, poverty, and sin. You and I have plenty of opportunity to be heroes of home missions if we will.

Moreover, there are great known heroes of home missions, inside the church and out, who set for us noble ideals.

Jerry McCauley.

Everybody nearly is familiar with the story of Jerry McCauley; how, after leading a drunkard's career he met with a rebirth and gave his life to the service of his fellow men; how he established a mission in the great city, and the ignorant sinner, the drunken

bum, the decayed loafer, were seized by the power of a great soul and made into sons of God. Read the story of Jerry McCauley.

Jane Addams.

Likewise are most of us familiar with the story of Miss Jane Addams of Chicago. Bro. Jordan has told us in the pages of the CENTURY of her work shop, Hull House, where, with an intelligent emphasis upon the educational and social, as well as religious sides, she takes young men and women under her care, and makes them over again, so to speak. In the missions of various great churches as well as in the semi-religious, semi-social, settlements established by secular sources, we may find heroes and heroines who show us how to be home missionaries.

Maud Ballington Booth.

Let me tell you about one of the most inspiring things that ever happened to me. It was two years ago and the Volunteers of America were celebrating their tenth anniversary. A woman stood on the platform in the face of a great throng, and with splendid voice, oratorical power, and depth of feeling, told a wonderful story. It was the story of how she saved her prisoner boys. They called her the "little mother," and truly did her story reveal that she was deserving of some of the halo that tradition has placed around the head of Mary. The prisoner going from his cold cell into a colder world, was taken under her warm care. A job was gotten for him, the practical needs of his life were met, and the rest followed. Touched by this Christian service he was changed into another man, and henceforth led a righteous life. Was this not a noble work? Why, it saved the man, and it saved society.

These are some of the great lives whose light so shines that the feet of men are guided. Many others there be. Shall you and I not decide, moved by these and by the indwelling power of Christ, that we will be at least among the lesser lights?

TEACHER TRAINING COURSE**By H. D. C. MacLachlan****PART II. SUNDAY-SCHOOL PEDAGOGY.****Lesson XIX. Later Childhood, 6-9.**

I. GENERAL CHARACTERISTICS. Many of the characteristics of the kindergarten stage are present, but these are being modified by contact with a growing experience; new interests are arising and vital powers functioning.

(1) **INTEREST.** The stock of "general intelligence" is increasing rapidly, thus furnishing a wider range of interest upon which the teacher may draw. The values and meaning of things, rather than their sensational qualities are becoming important. The personal replaces the naturalistic interest;

hence this is the golden period for biography, both secular and sacred.

(2) **ATTENTION.** Attention is less fluctuating and capricious than in the kindergarten period, and is controlled by remoter ends. "Voluntary attention should now be demanded.

(3) **IMAGINATION.** Fancy becomes less lawless and is distinguished more or less closely from fact. The distinction between the real and the ideal world is born and with it the instinct for truth. The child is still credulous compared to the adult; but its credulity is tempered with a criticism that is sometimes even pedantic, as when the child demands that the same story be always told in precisely the same way.

(4) **MEMORY.** Memory is quicker and more retentive, but remains verbal and mechanical. Hence oft-repetition is still the rule. This is an ideal age for learning scripture verses—not long passages—that have reference to the daily interests of the children.

(5) **PLAY.** The instinct of play persists, but the games are more elaborate and social. The child plays with others rather than by himself, and begins to show almost a religious reverence for rules and "use and want." Bodily activity and rivalry are prominent in the games of the boys, while the girls are interested in dolls and "playing house."

II. NEW POINTS OF CONTACT. (1) **SOCIAL TENDENCIES.** If the kindergarten child is an individualist, the primary child is a budding socialist. He is not happy alone, even, as we have seen, in play. His feelings are dimly altruistic. The instinct of loyalty to play-mates and school-fellows is born. He forms soon companionships. He does what other boys are doing. Through these means the religious value of friendship and loyalty may be freely "suggested" by the teacher.

(2) **THE HISTORICAL SENSE** appears during this period. The interest is not so much in scenic incident or groups, as in connected narrative, especially of the biographical character. The Old Testament biographies are thus a golden treasury for the primary teacher. "Bible history," as such, should not, however, be taught.

(3) **RIVALRY** being one of the chief characteristics of the games of this period, should be utilized by the teacher. "To be first" should be as laudable in the Sunday-school as in the play-ground. Hence emulation between individuals and classes, stimulated by honor records and prizes, are not out of place, when wisely used.

III. DAY SCHOOL INFLUENCES. It is during these years that the day school influences begin, and these are of large importance to the Sunday-school teacher. Her method should as far as possible parallel those of the day school, in order that no conscious breach may be felt between the two. By the age of six most of the pupils of this department are learning to read, and by the seventh year simple home lessons are being assigned. Hence in the Sunday-school the lesson story, golden text and memory questions may be given for home work, though most of the learning should be done in class or by departmental drill. The social instinct already mentioned is now being rapidly reinforced by the co-operation of the larger school life. School boy honor, however imperfect, is nature's clue to higher teaching. Discipline is being more or less enforced during the week and should not be allowed to lapse in the Sunday-school.

IV. LESSON MATERIAL. The lessons of this period should be chiefly Bible stories about men of action, especially those of the Old Testament. They should be narrative rather than didactic. The historical con-

nection may be loosely indicated, but no attempt should be made to teach "Bible history" and chronology, for it is in the personal, not the time element of the story that the boy or girl is interested. Hymns should be largely used, but care should be taken to select only those that shall turn the child's budding aesthetic sense in the direction of reverence and worship. "Ragtime" and shoddy sentiment are to be rigidly excluded. So-called "hymns for children" are apt to be written by irresponsible persons and have little rhyme, reason or music in them. Many of the classic hymns of the church may be taught in the primary; and in this case it is not necessary, as in that of the lesson-story, that the words and sentiments be wholly at the child's level. In all singing, the educational approach is through atmosphere and emotion, rather intellectual comprehension, which will only come with the years. The motor-activity of this period being great, the problem of discipline may be greatly helped and the ends of learning furthered, by manual work. The systematic study of missions should be begun in this department. Stories from the missions fields will furnish just the right material for the young imagination to work into its own ideal setting.

V. TELLING OF STORIES. The telling of stories should be the chief method of instruction in this department. Children of this age will listen to a well-told story when they will "attend" to nothing else. No primary teacher, therefore, should come before her class without having the lesson-story at her fingers end, so that she can link it on to their childhood interests and put it before them vividly and dramatically.

VI. THE MORAL AND RELIGIOUS APPROACH. (1) **MORAL.** Voluntary action being more pronounced than in the preceding stage, precept may now be allowed to supplement, though not to supersede suggestion and imitation. Authority should be the keynote of moral training here, as example was that of the kindergarten stage. Right and wrong should be set forth in the form of command and prohibition. This period corresponds to the Old Testament or Sinai stage of the education of the chosen people; the freedom of the gospel-stage will not come until later. If, however, reasons are asked for this or that bidding, they should be given wherever possible; for the child's sense of injustice at this age is very keen, and once hurt is hard to heal. The budding social nature of the child furnishes an ideal point of contact for the teaching of the altruistic or other-regarding virtues (sympathy, helpfulness, friendship, etc.) (2) **RELIGIOUS.** The moral rather than the naturalistic qualities of God should be developed. The religious life should not be differentiated from the moral; being "good like God and Christ" should cover both spheres. In the first year of this department the supernatural will be found to still function strongly, but gradually, this will be replaced by a sense of God's orderly working in nature, which may be used by the teacher as a gateway to the understanding of God's providence; though of course no attempt should be made to tell the child about the "laws of nature."

QUESTIONS: (1) Compare the interest and attention of the primary with that of the kindergarten child. (2) What are the characteristics of imagination in this period? (3) Characterize the memory of later childhood, and indicate what clue this gives for teaching. (4) Of what kind are the plays of this period? (5) Name and discuss three new "points of contact." (6) What day-school influences are now at work and how can these be utilized in Sunday-school teaching? (7)

Of what nature should the Bible lesson be in this period? (8) Discuss "hymns for children." (9) What place does the telling of stories occupy in the teaching of this period?

(10) What should be the key-note of moral training for this department? and why? (11) What religious ideas should be developed in this period?

Centennial Program Additions

W. R. Warren, Centennial Secretary

(Some readjustments will have to be made to bring all the programs into conformity to the rule that no name shall appear in the final printed program more than once.

C. W. B. M. DAY.

Tuesday, October 12.

Mrs. Atkinson, Mrs. Harrison, Mrs. Atwater will be the presiding officers.

Reports will be presented by Mrs. M. E. Harlan, Mrs. Ida W. Harrison, Miss Mary J. Judson, Miss Mattie Pounds and the President's address by Mrs. Atwater. These reports will be repeated in all three meetings.

Addresses will be delivered by the following:

Mrs. Alice Wickizer, Tulsa, Okla.
Mrs. Ella Humbert, Eugene, Ore.
Mrs. Reba Smith, Whittier, Cal.
Mrs. J. J. Zigler, New Orleans, La.
C. C. Smith, Cincinnati, Ohio.
E. C. Davis, Maudha, India.
Mrs. Bessie Farrar Madsen, Pendleton, India.

Miss Adelaide Gail Frost, Mahoba, India.
Hugh McLellan, Richmond, Ky.

CHRISTIAN ENDEAVOR NIGHT.

Friday, October 15.

Three Parallel Sessions.

A. W. Kokendoffer of Sedalia, Mo., W. F. Turner of Peoria, Ill., and ——will preside and conduct the devotional services.

W. A. Moore of Tacoma, Wash., R. P. Anderson, Associate Editor of *The Christian Endeavor World*, and Claude E. Hill, of Mobile, Ala., will deliver the addresses.

Teacher-Training Sections of Bible School Day, Monday, October 18.

Section One.

2:00 Service of Song.
2:20 "The Train-Class Work a Preparatory and Conserving Force in Evangelism," Stephen E. Fisher.

2:40 Four ten-minute messages from those who have done things:

1. "Methods of Working up a Teacher-Training class," Clifford S. Weaver.
2. "The Crowning Glory of a Glorious Century," Chas. C. Wilson.
3. "Training-Class Work for a Revival of the Country-old Call, 'To the Law and to the Testimony,'" B. S. Ferrall.
4. "Make it Unanimous," Clifford A. Cole.

3:20 Song.

3:25 "Bible-trained Men in Places of Power," Walter Scott Priest.

3:45 Class Contest—Youngstown, O., vs. Big Run, Pa.

4:13 "What of the Future of the Training Work?" W. W. Berks.

4:35 Adjournment.

Section Two.

2:00 Service of Song.

2:20 Introductory Word.

2:25 Two ten-minute telling messages on methods.

1. "Methods of working up a Training-class," Adam K. Adecock.

2. "Methods of teaching a Training-class," Walter Mansell.

2:45 Four telling messages on what the Training-class work means.

1. "Where the Training-class has Helped; or, Teacher-Training the Panacea for Church Ills," H. A. Pearce.

2. "Training-class Work, a Revival of The Century-old Call, 'To the Law and to the Testimony,'" Grant W. Spear.

3. "The Bible: What it is and for what it is," W. H. Book.

4. "The Witchery of Teacher-Training," Edgar D. Jones.

3:25 Song.

3:30 "Bible-trained Men in Places of Power," David H. Shields.

3:50 Class Contest—Canton, O., vs. Portsmouth, O.

4:10 Song.

4:15 "What of the Future of the Training-class Work?" E. J. Meachan.

4:35 Adjournment.

Section Three.

2:00 Service of Song.

2:30 Introductory Word.

2:35 Ten-minutes telling messages from those who have done things.

1. "Methods of working up a Training-class," G. O. Foster.

2. "Methods of teaching a Training-class," F. M. Rogers.

3. "Where the Training-classes Help; or, Teacher-Training, the Panacea for Church Ills," Homer W. Carpenter.

4. "Training-class Work, a Revival of the Century-old Call, 'To the Law and to the Testimony,'" Geo. A. Miller.

5. "Why make it Unanimous?" Wm. Grant Smith.

3:25 Song.

3:30 "Bible-trained Men in Places of Power," S. M. Perkins.

3:45 Class Contest—Columbus, O., vs. Wheeling, W. Va.

4:15 "What of the Future of the Training-class Work?" J. M. Kersey.

4:35 Adjournment.

Music—Prof E. O. Excell and Chas. H. Gabriel, together with our own singing evangelists, will lead the music of this day.

EVANGELISTIC DAY.

Tuesday, October 19.

Three Parallel Sessions.

Morning Session—Music by LeRoy St. John. Devotional Reading, Thomas Penn Ullom.

Prayer, Allen Wilson.

1. Address: "The Pioneer Evangelists of the Reformation; their problems and their message to the Church of today," L. L. Carpenter.

Solo: Singing Evangelist, C. H. Hoggatt.

2. Address, James Small.

Solo: J. E. Sturgis.

3. Address: Herbert Yuell.

Music by Arthur K. Brooks.

Benediction, R. R. Hamlin.

Afternoon Session—Music by Jesse Van Camp.

Devotional Reading, H. E. Wilhite.

Prayer.

1. Address: Allen Wilson.

Solo by Frank C. Huston.

2. Address: John L. Brandt.

3. Address: William J. Lockhart.

Introduction of Evangelists by J. V. Coombs.

Music by W. E. M. Hackleman.

Benediction, W. E. Harlow.

Evening Session:

6:30 p. m. Street meetings by volunteer evangelists in different sections of downtown districts. Music at each place by volunteer singing evangelists.

7:30 p. m. Music, Percy M. Kendall.

Invocation, E. E. Violett.

Devotional, by W. J. Wright.

1. Address: W. T. Brooks.

Solo by DeLoss Smith.

2. Address: G. Campbell Morgan.

Music by chorus of singing evangelists.

Benediction, O. P. Spiegel.

Early morning conference on evangelistic problems for pastors and evangelists.

We hope to be able to publish the other sessions of the Bible School Day shortly.

The Book World

A COMMENTARY ON THE HOLY BIBLE, by the Rev. J. A. Dummelow. Complete in 1 volume. On the face of the statement nothing could seem less possible than the gathering of a commentary upon the entire Bible into a single volume. And yet this has actually been undertaken and the book is about equal in size to one of the volumes of such a Bible dictionary as Hastings or the Encyclopedia Biblica. To begin with there are a few special articles on such themes as "General Introduction to the Bible," "Hebrew History," the "Pentateuch," "The Bible and Babylonian Traditions," "Prophecy," "The Messianic Hope," the "Apocryphal Literature," "The Life and Teachings of Jesus," "The Synoptic Problem," the "Work of Paul," and some general doctrines such as God, the person of Christ, the Trinity, miracle, resurrection, the atonement, inspiration, the study of the Bible and the elements of religion. Some concluding pages of the Introduction deal with biblical geography and antiquities. This introduction covers 150 pages; and then follows the commentary to which a number of recognized scholars have contributed. It has been the manifest effort of the editor to modify as far as possible all statements out of harmony with traditional conceptions of the Bible. At times this effort has wrought some havoc with the work of his contributors. Of course it is the obvious defect of such a work as this that it is bound to leave unexplained many of the passages for whose interpretation a student would first consult such a work. But, on the other hand, a vast amount of useful material has been gathered in this brief space and probably the book will render valuable service to those who have not the means of investing in such a series as the International Critical Commentary, The Bible for Home and School, The Westminster Commentary, The Expositor's Bible, or even the Cambridge Bible for Schools and Colleges. (New York: Macmillan Co., 1909. Pp. 1092. \$2.50 net.)

CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURE, by I. M. Haldeman. This is an excellent example of the kind of book which is so violent in its opposition to an error that it not only overshoots the mark but actually elicits interest in and sympathy for the cause it is attacking. Mr. Haldeman apparently is totally incapable of understanding the fact that no heresy or error could exist and reach the dimensions of Christian Science without having some basis of truth and the elevation of this truth not only to commanding but to exclusive place in a religious program which is both the strength and fatal weakness of Christian Science. No one will ever again gain headway in opposition to the system who does not understand these facts and who is not willing to concede that modicum of truth which Christian Science actually holds and emphasizes. The author of this volume has laboriously gone through the text books of Christian Science and set individual utterances over against quotations of the Scripture in the effort to organize a refutation of Christian Science in the words of the Bible. All this is very easy of accomplishment, and the principle could be almost equally well applied to any body of writings. But the weakness of Mr. Haldeman's book is the totally uncritical character of his citations from the Bible. The book has value for those who are willing to proceed upon a purely literalistic view of the use of Scripture, and who are incapable of pronouncing discriminating and therefore effective judgment upon Christian

Science. (New York: Fleming H. Revell, pp. 441. \$1.50, net.)

MAN IN THE LIGHT OF EVOLUTION, by John M. Tyler. The author of this book is Professor of Biology in Amherst College and has presented in attractive and popular form the main facts of evolution as the accepted scientific principle of the modern world. After a preliminary discussion of Darwin's formulation of the theory and the leading items of his program of evolution, the author goes on to describe the steps of human evolution from the brute life below. Then after the development of the theme in the direction of the family and society and a discussion of the doctrine of the survival of the fittest in its higher significance, Dr. Tyler proceeds to discuss the relationship between evolution and faith and the value of the one as an interpretation of the other. The closing chapter of the book, on racial experience, conformity to environment and social environment, are full of information and suggestion. We know of no more admirable discussion of the evolutionary principle in concise and popular form than this book affords. It is an excellent introduction to the general subject of evolution. From it one could easily go on to such books as Conn's "The Method of Evolution," Jordon and Kellogg's "Evolution and Animal Life," Metcalf's "Organic Evolution," and Romanes' "Darwin and after Darwin." (New York: D. Appleton & Company. pp. 226. \$1.25, net.)

THE SILVER CUP. By Charles Cuthbert Hall. The late President of Union Theological Seminary was for many years a pastor before he took up his academic duties. During those years one of the features of his ministry which attracted not a little attention was his success in preaching children's sermons. The present volume is a collection of such messages to little people. Those who have read with delight and profit Dr. Hall's volumes on Christianity in its relation to the thought of the East and West will find in the present volume a delightful collection of some of the best utterances of this prophetic mind adjusted to the simplest natures and the most plastic moments in the experience of the young. Ministers who preach sermons to children (and what conscientious and successful minister misses the privileges and obligation of such services) will be delighted to see how a brother minister of rare attainments and wonderful power meets the little people in familiar language upon their own plane of thought. (Boston: Houghton Mifflin Co. 1909. Pp. 283. \$1.25.)

PRESENT DAY CONDITIONS IN CHINA, by Marshall Bloomhall, B. A. This is a most timely discussion of present conditions in China, with the purpose of enlisting interest in the more rapid evangelization of that country in preparation for the great career it is to have among the nations of the East. China is awakening to its true place in international affairs, through the influence of the events of the past few years, especially the war with Japan. That struggle aroused this slumbering giant as no force for a century has been able to do. The necessity of circulating the Bible in China, the recognized need of religious teaching in that land, the duty of the hour in connection with Christian missions, form the impressive arguments of the book which is illustrated by maps, charts, and photographs. It is a campaign document of great value. (New York: Fleming H. Revell, in cooperation with the China Inland Mission. pp. 58. \$0.50.)

FRAGMENTS FROM GRAECO-JEWISH

WRITERS, by Wallace Nelson Stearns, Ph. D. Readers of Jewish and New Testament history are certain to come upon many references to such Jewish writers of the Greek school as Demetrius, Eupolemus, Artapanus, Aristeas, Aristobulus, Philo, Theodotus, etc. These writers are discussed in such works as Schuerer, "The Jewish People in the Times of Jesus Christ." But it is not easy to lay hands upon the sources themselves. These have now been gathered into a small volume by Professor Stearns, who has added brief introductions and notes. The Greek text has been carefully edited. It would have been well if an English translation could have followed each selection, and an index is needed. But the work even as it stands will be found of great value to those who deal with Jewish life in the period from 200 B. C. to the end of the first Christian century. (Chicago: University of Chicago Press, 1908. Pp. 126. 75 cents net.)

IS IMMORTALITY DESIRABLE, by G. Lowes Dickinson. This little volume is the latest addition to that growing shelf-full of books on Immortality prepared on the foundation of the Ingersoll Lectureship at Harvard. Various workers in the Society for Psychical Research have challenged the statement so generally assumed by apologists for immortality, viz., that there is a universal and intense longing in the human heart to live forever. Mr. Dickinson, quite apart from this question of fact asks whether immortality is a worthy desire. His answer is a strong affirmative. (Boston: Houghton Mifflin Co., 1909. \$0.75 net.)

PRINCIPLES OF SUCCESSFUL CHURCH ADVERTISING, by Charles Stelzle. The author is widely known as the Secretary of the Church and Labor under the direction of the Board of Home Missions of the Presbyterian Church. He is the author of "Christianity's Storm Center," "The Working Man and Social Problems," and other books of a similar character. Mr. Stelzle has recognized the necessity of applying the principles of successful advertising, so commonly understood and utilized in business, to church work. This little volume deals with the theme under a variety of topics, such as the principles of advertising, the preparation of advertising material, methods of advertising, the use of illustrations, etc. The cuts and reprints of advertising schemes are valuable aids in the discussion. (New York: Fleming H. Revell. Pp. 172. \$1.25, net.)

THE SCOFIELD REFERENCE BIBLE, with a new system of connected topical references to all the greater themes of scripture, with annotations, revised marginal renderings, summaries, definitions and index. Edited by Rev. C. I. Scofield, D. D. A valuable text presenting many distinctive features as a reference Bible. Its chief feature is the devising of a new system of connected topical references by which all the greater truths may be traced through the entire Bible. (New York: Oxford University Press, 1909. Prices varying from \$2.00 to \$10.00.)

WEBSTER'S NEW STANDARD DICTIONARIES, the library edition of which is on our desk, presents a convenient series for use on the library table, the high school desk, and for students' use generally. It is up to date in omitting certain superfluous features of the larger dictionaries. No practicable feature has been left out either in the contents or fashion of the book. (Chicago: Laird & Lee, 1909.)

H. O. Breeden at Cedar Rapids

Sunday, May 9, Dr. H. O. Breeden, assisted by Mr. and Mrs. Percy Kendall, closed a meeting of nineteen days duration with the First Church of Cedar Rapids, Iowa. My reason for a report of this meeting is not the quantity of the results, but the quality of the work done and the character of the people received into the church—in short the impression which the meeting made upon the community. There were forty-six accessions to the church, of which number only thirteen were from the Bible School. There were twenty-four heads of families. The weather could hardly have been worse; there were not two consecutive evenings during the entire meeting when there was not either a rain storm or a sudden change in the weather. In the light of this fact even the number of accessions is remarkable. The older and most discriminating minds in the congregation pronounced it the best meeting in the history of the church. The most unusual feature of the meetings was the class of people who attended the services. They were not the professional revival goers; the



H. O. Breeden.

audiences were predominantly made up of the thoughtful and quiet people of the city, many from the other churches attending almost every service. The uniform testimony of all these people was that they had been helped to a more intelligent understanding of the Bible and a more wholesome and satisfying conception of the church and of their duty. The "high pressure" methods were wholly absent from the meetings, but the claims of Christ were none the less urgently impressed upon men and women. There was no riot of emotions, but men were none the less profoundly stirred in the deep things of their souls. The distinctly spiritual atmosphere of the meetings was a marked feature. Dr. Breeden is one of the truly great preachers of this generation. He is a master in his grasp of the truth and an artist in his presentation of it. He is pre-eminently a preacher of the Bible. Few men use the scriptures as much or as intelligently as he. The spirit in which men and women obeyed the gospel was not that of the slavish submission to a hard requirement as of necessity, but rather the joyous response of hearts to the high call of love and loyalty to Christ. The First Church is happy in the results of the meeting, which are indeed but the first fruits as the meeting left a great company of people in the attitude of serious thought that will ultimately mean their enlistment in Christian service. Duty will henceforth be easier for the membership of the church because it has been cast upon a higher plane.

We cannot speak too highly of the work of Mr. and Mrs. Kendall. Their direction of the music, their personal work and their character and manner of life are inspired by a genuine Christian spirit and leave no doubt of the sincerity and integrity of their devotion to Christ.

G. B. VAX ARSDALL.

Buckeye Dedication

There has been recently coming from the press a flood of articles concerning the problem of the country church. As evidenced by the story I am about to tell, there seems to be no country church problem in Huntington County, Indiana.

As per invitation of the official board of the Buckeye Church, I attended their dedicatory exercises on Sunday afternoon, May 16. About one year ago this church, sixteen miles from Huntington, the county seat, decided to build a commodious and up-to-date structure. In the building as it now stands, their fondest dreams have been realized.

I say without hesitancy that it is the finest country church building I ever saw. It is of pressed brick and Bedford stone exterior. The church is fully modern in every department. The main auditorium has a bowled floor, golden oak pews and pulpit furniture to match. The walls and ceilings are beautifully frescoed and the windows are of the finest quality, figured, stained glass. They have an open baptistery with robing rooms adjacent. There are reception rooms, choir room, and a beautifully finished basement.

The church cost complete \$9,560. On Sunday afternoon this building was dedicated. Brother T. A. Reynolds, pastor, being in charge. Every cent of indebtedness was paid in cash and not in pledges before the building was dedicated. Considering all things, it seems to me nothing less than miraculous.

Much credit is due to Brother Watts and Brother Lacey, former pastors, and Brother T. A. Reynolds, the present pastor, for this work. A. D. Mohler of Huntington, Indiana was the architect and surely has proved himself a good one.

Huntington, Ind. ELMER W. COLE.

Mr. R. A. Long, of Kansas City, has offered \$1,000.00 toward the founding of the Wharton Memorial Home for the children of missionaries on condition of the sum of \$25,000.00 being raised. The friends of the missionaries should take note.

Refreshing Sleep

Comes After a Bath with,

warm water and Glenn's Sulphur Soap. It allays irritation and leaves the skin cool, soothed and refreshed. Used just before retiring induces quiet and restful sleep. Always insist on

Glenn's Sulphur Soap

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ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.
DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

Arrangements have been made with the

Pennsylvania Lines

to run special train

Chicago to Pittsburgh

on account of

Centennial Celebration of the Disciples of Christ,
to be known as

"The Christian Century Special"

Full details in regard to date, time of train and fare will be announced later in this paper.

Our Best Convention

For nine years the writer has been a regular attendant at the Twelfth District Convention in Indiana. But the convention held May 12, 13, and 14, at El Dorado, was the best convention ever held during these nine years. The attendance was the largest ever known. There were 153 delegates present. These delegates were all intensely interested people. They did not come to the convention for sight seeing or mere pleasure. They were there on business for the King. At every session the church was crowded. At the first morning session of the convention the church was filled twenty minutes before the time of beginning the program. The program was an excellent one and was carried out, with one or two exceptions, as printed. The preachers in the District were almost all there from the beginning and remained to the last. The address by the President, J. Francis Ashley, on Wednesday evening was to the point. It dealt with the fundamental needs of the work in the District. At the close of the address a delightful time was spent in social intercourse.

The session on Thursday morning was devoted to the Christian Endeavor interests. The following preaching brethren made short addresses: J. A. Spencer, J. J. Bare, and D. E. Hanna. J. M. Vawter of Sullivan, preached a very helpful sermon. The afternoon session was given over to the Sunday-school work in the district. Robert Taylor, a prominent layman of the Sullivan Church gave the convention a fine address on how the Sullivan school had built up from 200 to 700 in the last year. His address was followed by a very helpful discussion. The one thing that was noticeable in the discussion was that our people are becoming adepts in Sunday-school work. They are learning to do things. The session came to a close with an address from S. S. Lappin on "Contributions of the Sunday-school to Our Centennial Growth." The address was a splendid one. It was much appreciated and will bear much fruit. It is to be hoped that Brother Lappin may be heard again in our conventions. At the evening session the interests of Butler College were ably represented by Carl VanWinkle. J. O. Rose, state corresponding secretary, presented in a forceful and effective way the interests of the state work.

On Friday morning the missionary and evangelistic session was held. The report of the district evangelist, Mellnotte Miller, made our hearts glad. During the last year the district kept Brother Miller in the district doing evangelistic work. His report showed that he had done much hard and painstaking work. His evangelistic efforts had met with much success. During the year there had been 1,406 added to the churches in the districts. The convention voted unanimously to continue Brother Miller as district evangelist.

The afternoon session was given over to the C. W. B. M. interests. The district manager, Sister Mina Greist, had charge of the meeting. The reports of the different auxiliaries showed that good work had been done during the last year. The addresses for the afternoon were made by Mrs. Effie Cunningham, state president, and by Mrs. Frank Wells, state vice president. The writer never listened to two finer addresses than were made by these two consecrated workers.

At the evening session, which closed the convention, the district evangelist, Mellnotte Miller, preached a very able and helpful sermon.

The music all through the convention was fine. The spirit of the convention was most gracious. There was not a single discordant note. There was complete oneness in Christ. Much praise is due the El Dorado Church and its pastor, Brother W. D. Terrill, for the kind and hospitable manner in which the delegates were cared for while in attendance upon the convention. Brother Ashley, the district president, and Brother Miller, the district evangelist, are to be given much praise for this excellent convention. They were unir-

ing in their efforts in working up a great convention.

The officers elected for this coming year are: President, J. Francis Ashley; vice president, L. V. Barbre; secretary-treasurer, W. D. Terrill. The convention will go to Jasonville next year.

WM. OESCHGER.

Northern Indiana Ministerial Institute

On May 10, 11, 12 the Northern Indiana Ministerial Institute met with the Central Christian Church of Huntington, Indiana. About thirty ministers were present. The Institute was opened on Monday evening with a paper by E. F. Daugherty of Wabash, on the subject of "Modernism." The paper was a masterly presentation of the subject in a most scholarly way. This paper was reviewed by the pastor of the Huntington Church. Lively discussion followed. Tuesday morning G. H. Clark of Rensselaer read a paper on the subject, "The Problem of Cooperative Work in Indiana." The paper was of intense interest and evoked lively discussion. This discussion was followed with a paper by A. B. Houze of Kendallville on the subject, "The Church and the Social Program." Tuesday afternoon M. H. Garrard of Laporte read a splendid paper on the

"Emmanuel Movement." This paper created, perhaps, the most general interest of any item of the Institute program. On Tuesday evening, Vernon Stauffer of Angola made a great address on the subject, "Ideals of the Pulpit." On Wednesday morning the ministers received a treat in the paper from Joseph C. Todd of Bloomington on the subject, "The Growth of the New Testament Canon." On Wednesday afternoon Brother A. McLean gave his masterly address on "Thomas and Alexander Campbell."

An auto tour of the city and surrounding country was then given the visiting ministers by the Men's Club of the Huntington Church, and in the evening one hundred and twenty-five men sat down to the banquet given by the Men's Club of the Central Church. After a veritable feast the chairs were pushed back and Vernon Stauffer was introduced to the banqueters and gave a stirring address that will not soon be forgotten on the subject, "What the Minister Thinks About in His Study." The Institute closed with the general verdict—we have had a great time.

The following officers were elected for the coming year: President, E. F. Daugherty, of Wabash; Vice President, S. G. Buckner, of Elkhart; Secretary and Treasurer, E. W. Cole, of Huntington.

ELMER W. COLE,
Pastor Central Christian Church,
Huntington, Ind.

Soda Cracker Logic

Any baker can make an ordinary soda cracker—but to produce Uneeda Biscuit requires the specially fitted bakeries of the

NATIONAL
BISCUIT
COMPANY

All soda crackers are food. But there is only *one* soda cracker highest in food value as well as best in freshness. Of course, *that* soda cracker is

Uneeda Biscuit 5¢

WITH THE WORKERS

At Cheokee, Okla., F. S. White is the new minister.

Most commendatory words are heard of the work of T. L. Noblitt of Guthrie, Okla.

J. B. Daisley is supplying the pulpit at Pomeroy, Wash., until a permanent pastor can be secured.

E. S. McKinney has resigned the pastorate at Woodard, Okla., and accepted a call to the church at Childress, Texas.

Dr. Joseph Clarke, a noted Bible-school worker, visited the school of the First Church, Warren, Ohio, May 21.

W. J. Lockhart will hold a meeting at Falls City Neb., during June. The pastor, B. E. Day, is doing an excellent work here.

E. W. Thornton is holding Bible-school institutes on the Pacific Coast and the pastors where he has been esteem them of highest value to the churches.

J. W. Kelsey is supplying the pulpit of the church at South Berkeley until the coming of the new pastor, O. B. Irelan, who is expected about the first of June.

A. B. Moore, St. Louis, has been called to the church at Chickasha, Okla., where he succeeds J. E. Dinger, recently called to the work at Fort Worth, Texas.

Dr. F. D. Fox, pastor of the California Ave. Congregational Church, Chicago, is to lecture at Drake University, being the closing number on the annual lecture course.

It is said that D. C. Peters, the new minister at Payette, Idaho, is making a propitious beginning. A new parsonage has just been completed, and the church building has been repainted.

Four additions to the membership of the Central Christian Church in Gulfport, Miss., since last report. Disciples going to the gulf coast to spend the summer are requested to notify Louis H. Stine, the pastor at Gulfport.

H. C. Runyan has begun work with the church at Kingfisher, Okla. Mr. Runyan was for three years the successful pastor of a good church in Oklahoma, but left the state for a time to complete his education. He has now returned for his life work.

Christian ministers of Portland, Ore., have held a meeting and debated the question, "Resolved, That Organic Unity Would Be Advantageous to the Kingdom of God." Mr. Ghormly of the First Church had the affirmative, which, as we might suppose, carried the day.

J. Will Walters of Sullivan, Ill., delivered the commencement address at Bethany High School last Wednesday evening. Subject, "Voices Worth Hearing." He also delivered the baccalaureate sermon May 23 for the high school. The church at Sullivan raised nearly \$100 for missions May 2.

Andrew P. Johnson, Fayette, Mo., writes that the church there has this year doubled its offering for Home Missions. This church has a flourishing Sunday-school of 250 attendants. In their church calendar the request is made for ladies to remove their hats during the service.

At South Pasadena, Cal., a meeting has just closed in which the preaching was done by R. P. Shepherd, with Princess C. Long in charge of the music. There were twelve additions to the church, and the pastor, Mr. McConnel, counts it a truly successful meeting.

The Sacramento Valley Convention was held at Colusa, May 18-20. It was a great "gathering of the clans." The principle speakers were F. E. Boren, Vacaville; G. L. Lobdell, Chico; J. J. Evans, Sacramento; Dr. H. H. Guy; H. J. Loken, Alameda; W. H. Brown, Oakland; W. B. Reed, Marysville; and W. P. Bentley, Berkeley.

In the First Church at Warren, Ohio, where J. E. Lynn ministers, there has been for several Sundays a "hatless section" of the congregation, and it is increasing in numbers. The ladies of the church look with favor upon the plan to attend public assem-

bles during the summer without the milliners' decorations.

The Texas Christian Convention will be held at Corsicana June 4-8. A strong program has been prepared, including many of the best men in the state. The program as published present the portraits of many of the leading men, and cuts of several of the churches of the state.

O. L. Smith, El Reno, Okla., was invited to preach the baccalaureate sermon for the high school at Minneapolis, Kans., May 16. While he was away the Baptist and Christian churches held a union service, with preaching by the pastor of the Baptist church. The Baptist church will return the courtesy by arranging a union service when the Christian pastor can preach.

To the list of places where Baptist and Disciple ministers hold union meetings we are advised to add New York City. L. N. D. Wells, pastor of the Park Ave. Church, East Orange, N. J., says, "While we are overshadowed in numbers, all our men are members of the association and the fellowship is fine." The Divine Hand is leading toward union.

C. L. DePew, State Bible School Superintendent, spoke both Sunday morning and evening, May 9, at Galesburg, Ill., and the pastor, J. A. Barnett speaks enthusiastically of his work. It was the rally day of the school. There were 241 present, and they made an offering of \$9.59. On the following Tuesday evening Mr. DePew addressed the Men's Bible Class.

P. J. Rice reports several additions to the Portland Ave. Church, Minneapolis, in his special services following Gipsy Smith's visit.

Guy E. Sarvis of the university addressed

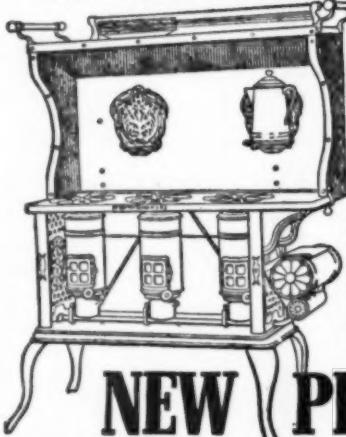
the Douglas Park Church recently on Africa. Mr. Burns, the pastor, and all the people report that Mr. Sarvis has a most helpful message to deliver.

W. B. Crewdson, who has been pastor of the church at Salida, Colo., has decided to return to Iowa and has been called to the pastorate of the church at Logan, Iowa. A local paper commends very highly Mr. Crewdson's work in Salida, and comments upon his having led in the building of a beautiful new house of worship, and maturing plans by which the church will be entirely freed from debt within one year.

S. S. Lappin, editor of the Christian Standard, and P. H. Welshimer, pastor at Canton, Ohio, are to hold a debate during the convention at Elyria, Ohio, on the question, Resolved, That where members of the church attend the Bible-school, it is profitable to eliminate the Sunday morning sermon, and confine the morning worship to Bible study in the Bible-school, and the observance of the Lord's Supper." Mr. Welshimer will take the affirmative.

The second annual meeting of the Fourth District Convention of Oklahoma will be held in Geary, June 2-3. H. S. Gilliam will represent the Bible-school interest, J. M. Monroe the Oklahoma Christian Missionary Society, Mrs. M. A. Luey the C. W. B. M., and President Zollars the educational interests. Other addresses will be, "Our Centennial," C. T. Runyan; "Oklahoma and the Centennial," F. M. Colville, Calumet; "The Convention Sermon," C. A. Musselman, Anadarko; "The Outlook," B. H. Morris, Cement; "Carrying for What We Have," O. L. Smith, E. Reno.

You Will Need an Oil Stove



When warm days and the kitchen fire make cooking a burden—then is the time to try a New Perfection Wick Blue Flame Oil Cook-Stove.

Marvelous how this stove does away with kitchen discomforts—how cool it keeps the room in comparison with conditions when the coal fire was burning. The

NEW PERFECTION Wick Blue Flame Oil Cook-Stove

is the only oil stove built with a CABINET TOP for holding plates and keeping food hot after cooking. Also has useful drop shelves on which to stand the coffee pot or teapot after removing from burner. Fitted with two nickelized racks for towels. A marvel of comfort,

simplicity and convenience. Made in three sizes—with or without Cabinet Top. If not with your dealer, write our nearest agency.

The Rayo Lamp Just such a lamp as

every one wants—handsome enough for the parlor; strong enough for the kitchen, camp or cottage; bright enough for every occasion. If not with your dealer, write our nearest agency.

Standard Oil Company
(Incorporated)



WITH THE WORKERS

Echoes From the May Offering

Anderson, So. Car.—\$15 was our offering for Home Missions.—J. Q. BLACK.

Poestinkill, N. Y.—\$26 for Home Missions. \$14.66 last year.—P. G. HUNT, Treasurer.

Millville, Pa.—\$6.60 for Home Missions.—JOSIAH HEACOCK, Elder.

Medford, Ore.—Apportionment \$15; raised \$15.00.—M. F. HORNE.

Clarksville, Tenn.—Apportionment \$25; raised \$40.—J. J. COE.

Pompey, N. Y.—\$17.70 for Home Missions.—M. O. BERRY.

Madison, Mo.—\$20 in the offering for Home Missions.—ARTHUR DRY, Clerk.

Monticello, Ky.—Offering for Home Missions \$40.—ARTHUR H. BAUGH.

Lubee, Me.—\$27.62 for Home Missions yesterday.—R. LEE BUSSABARGE.

Arkadelphia, Ark.—\$16.50 for American Missions \$6 last year.—I. W. LOWMAN.

Davenport, Wash.—Received in cash and pledges \$43.50; will try to make it \$50. Apportionment \$15. Gave last year \$8.00.

Shelbyville, Mo.—\$57.77 for Home Missions from the Shelbyville Church. Last year's offering was \$44.—A. COOPER, Treasurer.

Alva, Okla.—Offering today for Home Missions will exceed \$50; offering last year was \$28.00.—GARRETT W. MCQUIDDY.

Chehalis, Wash.—\$23.75 contribution from the First Church, Chehalis, Wash., for Home Missions.—U. E. HARMON.

Rogers, Ohio.—\$25.24 for Home Missions from the Rogers Church; offering last year was \$15; our apportionment this year was \$20.—P. M. BAKER.

Woodbine, Ia.—Find enclosed draft for \$140 for Home Missions from the Woodbine Church of Christ. Offering last year \$85.00.—B. F. HALL.

Asherville, Kans.—Took May offering for the Home work yesterday: \$32 in cash and pledges; best in the history of the church; offering last year \$5.70.—W. H. CURTIS.

Greensburg, Kans.—\$22.75 as a Centennial Offering from the Greensburg Church. May the Lord bless our cause this year.—BISHOP M. HOPKINS.

Fulton, Mo.—Enclosed find draft for \$100, a part of the contribution from the Fulton Church for Home Missions. We expect to send more later.—W. A. FITE.

Rocky Ford, Colo.—\$26.18 for Home Missions from the First Church at Rocky Ford. \$10.50 was the offering last year.—LEON V. STILES, Pastor.

Erskine, Alta.—Please accept the amount of \$21.50 from this new church, \$10 of the amount being given by Brother Clark Hawley.—A. W. BERGMAN, Treasurer.

Elk City, Kans.—Enclosed find \$21.50 for Home Missions. Our apportionment was \$15. I promised \$10, and the offering reached \$21.50. Success to Home Missions.—O. L. SUMNER.

Fayette, Mo.—Offering at the First Church will double last year's offering. I also went out to one of the country congregations and preached on missions in the afternoon and took an offering which amounted to \$5.00.—ANDREW P. JOHNSON.

Eustis, Fla.—May is one of the hardest months in the year for us to take an offering, but the little church has done astonishingly well. \$20.55 for Home Missions, an average of 75 cents per member for those present at this season.—J. J. HALEY.

Galveston, Texas.—Offering will reach \$20, five dollars beyond apportionment. Foreign offering was \$12.50. This does not mean that I did not try just as hard for the Foreign as for the Home Offering, but it means that the advance marks our progress since March 1, which is evident on every hand.—C. G. BREWER.

Telegrams

Cincinnati, O., May 22.—We have received 3,200 orders for Children's Day supplies and they are still pouring in. Many thanks for your generous advocacy of the day.—S. J. COREY.

Cincinnati, O., May 22.—May offering coming. Thousand dollars a day. Gather up the fragments. Remit promptly. If delayed take offering next Sunday. Help us break all records.—Ranshaw and Denton.

En voyage.—Greetings from this side. Land of Erin in sight. Reach Queenstown in few hours. Calm and beautiful voyage. I send a breath of these rejuvenating sea breezes to the readers of THE CHRISTIAN CENTURY. Heartily yours.—Herbert Yeuell.

Evansville, Ind., May 23.—Sixty-eight today, 232 in seven days of invitation. Scoville forces leading Christian forces of Evansville to greatest victory in history of Southern Indiana. Evans' Hall, seating 2,200, packed to uttermost. Brethren pray for us. Bring great delegation to this inspiring service.—H. A. Turney.

Ernest C. Mobley has received a unanimous call to succeed George L. Bush as pastor of the Dixon St. Church, Gainesville, Texas, and accepted. This church has had a line of fine ministers. Mr. Bush is held in high esteem by the entire church and by the city at large. It was largely through his ministry that the church became a Living Link in the foreign, home and state societies. C. R. Seoville held his first great meeting for this church. The prospects for the future are bright.

H. O. Breedon will supply the pulpit of the West Side Church, San Francisco, until a successor is found to Robert Lord Cave, who recently resigned. This removes Dr. Breedon from the evangelistic field temporarily. He says he is too much enamored of the evangelistic work to leave it except for a short time. Certainly the fact that Dr. Breedon has over a hundred invitations from our best churches which he cannot accept indicates that there is a deep desire among us for the highest evangelism.

One of the leading Bible school specialists of Western Pennsylvania, and one who is charged with a part of the responsibility for the success of the Centennial Bible School exhibits is Chester A. MacDonald, the minister at McKees Rocks. He went to Pennsylvania from Ohio after a few years of thorough testing in hard places. He has doubled the power of the church, greatly increased its membership, put its Bible school among the first in the district, with a splendid men's class at the head, and made himself the trusted friend of every young man and boy of McKees Rocks.

Obituary Notice

HATCHER.—Born August 25, 1833, Josiah H. Hatcher departed this life in his seventy-sixth year. He was a charter member of the Englewood Christian Church, and most faithfully filled his place as senior elder for nearly a quarter of a century. Throughout his long life he enjoyed uniform good health; the summons to "come up higher" arriving very suddenly. On Thursday, May 6, he was stricken with apoplexy; dying peacefully and painlessly, two hours after the stroke. Bro. C. G. Kindred preached the funeral discourse from the pulpit of the Morgan Park Baptist Church, our brother having resided in that suburb during the closing years of his life. He died in the faith and his works follow him.

W. P. KEELER.

Chicago (Englewood) May 17, 1909.

JACKMAN.—Mary Jackman was born February 12, 1869, died April 15, 1909. She united with the church when quite young and lived a most faithful and consistent Christian life. She was a public school teacher and had the kindly sympathy which made the child, the parent and the home the objects of her solicitude. The poor and needy had a friend in her. Her charities, which were many, were without display. She occupied many and important positions in the church and gave herself to them with rare devotion. She was resourceful in methods, self-sacrificing in efforts and dependable in the highest degree. Religion to her was not an ebb and flow of feeling, but a life of joyous, because grateful and love-inspired, service. She leaves an aged mother, five sisters and four brothers. The church as well as these have lost a true friend.

E. P. WISE.

East Liverpool, O., May 15, 1909.

Notes From the Foreign Society

Sunday, May 16, Secretary F. M. Rains assisted pastor H. H. Harmon in the formal setting apart of the great new church building of the First Church, Lincoln, Neb. It was a great day. The property is worth over \$50,000, and over \$16,000 was raised at these services. This is the Living Link church that supports Miss Olive Griffith in India through the Foreign Society. Dr. C. Drummond and wife, missionaries in India, went out from this church and still hold their membership here where Dr. Drummond's parent still reside. O. J. Granger, also in India, went out from this church. And in this church Secretary S. J. Corey made the good confession and was baptized by J. Z. Briscoe, one of the elders. This is a great missionary center. Our churches in and about Lincoln united in the dedicatory services. This great occasion reminds us that the first sermon preached by one of our brethren in Nebraska dates back to June 15, 1845, on the North Platte River near the present town of Ogallala. The first church in the state was organized at Brownville, January, 1855, by Joel M. Wood. This is said to be the first church organization in the territory by any people.

Dr. M. E. Poland of Bethany, W. Va., has been appointed a medical missionary to Nantungchow, China. He and Mrs. Poland will leave for the field in September.

Mr. and Mrs. A. F. Hensey have arrived home on furlough from Africa. Their address is Bedford, Ohio. They have done good work, and are entitled to a season of rest.

Dr. Dye expects to sail from New York on the S. S. "Baltic," June 18. The missionaries on the Congo are counting the days until he joins them. Dr. Dye has done a great work among the churches. His life has reinforced his message.

THINK HARD

It Pays to Think About Food

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady in Fond Du Lac, Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could not walk up a flight of stairs without sitting down once or twice to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and many other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use.

"I like the delicious flavor of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee."

Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Centennial Bulletin

W. R. Warren, Centennial Secretary

A CAMP FIRE OF VETERANS.

One of the problems that has been constantly before the Centennial Committee has at last been solved. Provision is being made to have a Camp Fire of veterans in one of the large churches of the Centennial district, Saturday afternoon, October 16, while the five sessions of the special Centennial Day are in progress in the halls.

The men whom we especially delight to honor in this Centennial occasion are those who were comrades of the Pioneers themselves in their mighty labors. It would be too great a tax on their strength to deliver addresses in the great Centennial auditoriums. But even there some of them will be presented at every session, so that all the pilgrims to the Centennial may have the privilege of seeing them and according them the honor that is due their long, distinguished and unselfish service. They will be chosen to preside at the tables in the celebration of the Lord's Supper. In many other ways the Centennial hosts will honor these aged servants of the Lord. But the Camp Fire is planned to be of the veterans, for the veterans, and by the veterans. It will necessarily be held in an auditorium that will seat only 800 or 1,000, because their voices are not strong enough to reach a larger number. But it is easy to guess that the meeting will be of such great interest that especially strict regulations will have to be adopted to prevent the younger people from crowding out the elders.

THE CENTENNIAL COLISEUM

The intense interest that is being taken in the Centennial is manifest in the microscopic scrutiny that is given to every detail of the plans of the celebration. In the Associated Press dispatch the statement was made that a baseball grandstand was to be used for the communion service. One of the noblest of our women has written inquiring anxiously if this is true, and entering an earnest protest. The statement is both true and false. If you are thinking of an ordinary baseball grandstand with the usual surroundings and associations as such places it is absolutely untrue. What we are expecting to use is a great steel and concrete coliseum located in the center of the higher life of Pittsburgh, and newly constructed at a cost of one million dollars. It will seat in comfortable opera chairs securely protected from the weather 17,000 persons. 6,000 more are provided for in the open air if the weather is as perfect as our mid-October days usually are. The great desideratum for the communion service is that we shall all be together. The use of this building the six preceding days for the sessions of our Convention will have so consecrated it that even those who look upon clean and honorable athletic recreation as profane will count the coliseum a sacred place when they come to the Lord's day.

NUMBERING ISRAEL?

Astonishing objection has been made to the use of the Centennial Roll Book, which is a survival of the deplorable extreme to which some of the brethren went in the period from 1830 to 1850, when they refused to keep church rolls or records because they found no New Testament command or precedent for them. But this objector bases his argument especially upon the condemnation of David for numbering Israel. This is going back under the old covenant! In the Book of Acts we read that three thousand were converted on the Day of Pentecost, and a little later we are told the number of men in the Jerusalem church had come to be five thousand. Brethren if we are going to go back to Jerusalem we must count the disciples in the Centennial year! Moreover, we have good precedents for wanting not only the numbers but the actual names of all the disciples, for the inspired evangelists give us the names

of all twelve of the Apostles. Luke gives a full list of the seven deacons appointed at Jerusalem. Paul names many of his associates in missionary labors. Since we are all one in Christ Jesus, and all on an equal footing, if it is permissible to tell the names of each member in the church, there can be no vital objection to giving the entire list of its membership. This is precisely what we are striving to do with the Centennial Roll Books, and it is going to prove one of the most inspiring features not only of the Centennial Celebration, but of the years that follow.

MEMORIALS FOR THE YOUNG.

The great feasts of Israel were instituted especially for the instruction and inspiration of the children. This is the chief value of every memorial. It is of the past but for the future, so that Centennial Children's Day in the interest of world-wide missions should and will prove one of the greatest events of the entire Centennial year. The exercise is the "Centennial Call." The gifts go to make up a Centennial offering. The frequent use of the word "Centennial" gives a priceless opportunity to tell the story of the Pioneers and of their missionary labors. They did not stop with taking missionary collections. They gave themselves as missionary offerings. If their stories are fairly told in all the Bible School classes of our great brotherhood, both young and old will rejoice to emulate their example, and to make not only a cash offering that will run beyond the \$100,000 aim, but to consecrate hundreds of young lives to Gospel service in our own or other lands. Select any worthy preacher or missionary from Thomas Campbell, Barton W. Stone, Alexander Campbell and Walter Scott, down to the last recruit to the ranks and raise the question, In what secular calling could he possibly have done so much for God and humanity and his own soul? "First they gave their own selves to the Lord."

Pittsburg News

Tuesday, May 11, W. R. Warren, Centennial Secretary and J. H. Garrison, Chairman of the Centennial Committee, went out to West Middletown, found the old paths our fathers trod, and very gladly walked therewith. We don't mean to say that this is the first they ever did it, but without joking they went on a quest for the old foundation of the Brush Run Church, that church where Alexander Campbell was ordained to preach in 1811, where for a number of years he and his father preached to a small company of rustic pioneers. The old log building was removed to West Middletown, two miles, two years ago and converted into a blacksmith shop and afterwards into a stable. Truly it has fallen in evil ways. We recall with pleasure having visited the little log congregational church in Salem, Mass., built in 1620. There were tablets there that we read with very great interest. Somehow we feel that the timbers of this old church ought to be taken down to old Bethany, and there reconverted into a church building. It would be building of historic interest. Probably some of our loyal disciples who have somewhat of antiquarian spirit will purchase the building from the colored man who now owns it and sees that its final resting place is in this town of historic interest. In this building could be placed documents and a tablet properly inscribed, and all visitors to this college town would be deeply interested in everything connected with the old church. Our visitors went also to the bend in the Buffalo some two or three miles away and saw the place where the first baptisms were ministered.

The Monday morning meeting was attended by twenty-four ministers and visitors. J. D. Dabney of Herron Hill read a review of Professor Orr's, "The Resurrection." It

showed much patient research in its preparation.

Among few of the best things might be noted, F. M. Gordon's Juvenile Boys' Band for park services. He has conducted these services for the past two years with excellent success. The large attendance at the Bellevue Bible School, there being 312 present, eighty-five men in the Adult Class.

O. H. PHILIPS,
203 Bissell Block.

May 17, 1909.

Shall We Have a Centennial Hymn?

A fine Centennial Hymn set to excellent music has been received by us. Growing out of this suggestion is made by us. For the next two months the music committee of the Centennial will receive other compositions of similar character, after which a competent committee of five will make a selection. We ought to produce for this Centennial occasion a hymn that would have in it the divine flame of sacred poesy,—a hymn if you please that could be sung for a hundred years to come. It should be so catholic in its spirit that it could be sung acceptably in all religious gatherings. It should be so true in its conception that in singing it every heart might be filled with a burning desire to realize the Lord's prayer for unity.

We solicit contributions from all sources. Send such with or without music to O. H. Philips, 203 Bissell Block, Pittsburgh, Pa., on and before July 15, 1909.

Talk Happiness

"Talk happiness every chance
You get—and
Talk it good and strong!
Look for it in
The by-ways as you grimly
Pass along;
Perhaps it is a stranger now
Whose visit never
Comes;
But talk it! Soon you'll find
That you and happiness
Are chums."

—Journal of Education.

FOUND OUT

A Trained Nurse Discovered Its Effect.

No one is in better position to know the value of food and drink than a trained nurse.

Speaking of coffee, a nurse of Wilkesbarre, Pa., writes: "I used to drink strong coffee myself, and suffered greatly from headaches and indigestion.

"While on a visit to my brothers I had a good chance to try Postum, for they drink it altogether in place of ordinary coffee. After using Postum two weeks I found I was much benefited and finally my headaches disappeared and also the indigestion.

"Naturally I have since used Postum among my patients, and have noticed a marked benefit where coffee has been left off and Postum used.

"I observe a curious fact about Postum used among mothers. It greatly helps the flow of milk in cases where coffee is inclined to dry it up, and where tea causes nervousness.

"I find trouble in getting servants to make Postum properly. They most always serve it before it has been boiled long enough. It should be boiled 15 or 20 minutes after boiling begins and served with cream, then it is certainly a delicious beverage."

Read "The Road to Wellville," in play—"There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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